

# T H E B O O K O F R U T H.

## The A R G U M E N T.

**T**HE Book of RUTH is placed, between the Book of JUDGES and the two Books of SAMUEL, as being the Sequel of the former, and an Introduction to the latter. It derives its Title from the Person, whose History constitutes the principal Part of the Book, and which deserves our Attention. It is very probable, that the Historian who compiled the Book of JUDGES, was likewise the Author of this, namely, Samuel, who by adding this to the End of that Book, brought down the History to his own Times. St. Jerom informs us, that the Jews annexed it to the Book of Judges, because the Transactions of which it treats happened in the Time of the Judges of Israel: And several of the ancient Fathers comprized the History of the JUDGES and of RUTH in one Book.

The Intention of the Author of this Book was to unfold the Genealogy of David; and we Christians may evidently discover the Wisdom of God, in causing this Account of it to be compiled. It had been foretold to the Jews, Gen. xlix. 10. that the MESSIAH should spring from the Tribe of Judah; and a much later Revelation declared, that he should be of the Family of David, Psal. lxxxix. 34, 35, &c. and therefore it was necessary, in order to a right Conception of those important Prophecies, that a History of David's Family in that Tribe should be written before the Promulgation of the latter Prophecy, that points out the Descent of the ever-blessed Redeemer from David. Thus there could not be the least Suspicion of any Fraud, or disingenuous Design; and thus the Book of Ruth, the Prophecies relating to the MESSIAH, and their exact Accomplishment, serve to illustrate each other: For the remarkable and highly deserving to be noticed PARTICULAR in the Book of Ruth, is, that it acquaints us that the Grandfather of David, (from whom CHRIST came according to the Flesh) was begotten on RUTH, who came not of any of the Tribes of Israel, but of a Gentile Country and Parents, or those who had not the LAW, and by one who was born of a Gentile Woman, viz. Rahab of Jericho. Whereby the Generation of CHRIST according to the Flesh, was intermixed with Jews and Gentiles. Which is a very strong and plain Indication that THEY were as well to partake of his Benefits as the Jews. Otherwise we may conclude that this very remarkable Singularity in the Genealogy of David, would not have been. And that the Gentiles would have had no Share given them in the Generation of CHRIST, according to the Flesh; if they were to have been utterly rejected, and to have had no Share in the Blessings which he brought upon Earth.

The Sacred Historian observes, at the Beginning of this Work, that the History he was preparing to relate happened at the Time when the JUDGES governed Israel, whose Tribes therefore were no longer under that Form of Jurisdiction, when this Book was written. The Author likewise mentions David at the Close of this Work, which shews that it could not be written before the Time of David.

### C H A P. I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, his two sons, having married wives of Moab, die there also. 6 Naomi returning homeward, 8 dissuadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They come together to Bethlehem.



**N**OW it came to pass in the days when the judges ruled, that that there was a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he and his wife, and his two sons.

*[That there was a Famine in the Land.]* This makes it probable, these Things came to pass in the Days of Gideon, for that is the only Time that we read of a Famine in the Days of the Judges; when the Midianites, Amalites, and the Children of the East, came and despoiled the Inhabitants of the Earth, and left no Sustenance for Israel, nor for their Cattle. Judges vi. 3, 4.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah: and they came into the country of Moab, and continued there.

*[And they came into the Country of Moab, and continued there.]* Settled their Habitation in that Country, which had not been lawful, unless it had been in a public Calamity, or some great private Necessity, as Maimonides observes.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons, and her husband.

*And*



*And Mahlon and Chilion died also both of them.]* For their Days were cut short, saith the *Chaldee Paraphrast*, because they married strange Women; and for the same Reason (if it be true) they may be thought to have died without Issue, for there is not the least Intimation that either of them had any.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the LORD had visited his people, in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

*And they went on the Way to return unto the Land of Judah.]* This relates unto Naomi, for her Daughters had never been there before.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

*Go, return, each to her Mother's House.]* She desires them to accompany her no further, but go back to their own Home. And it seems it was usual in Moab, as well as in Israel, for Widows to dwell with their Parents.

9 The LORD grant you that you may find rest, each of you in the house of her husband. Then she kissed them: and they lift up their voice, and wept.

*The Lord grant that ye may find Rest, each of you in the House of her Husband.]* She prayed that they might be happily settled in Houses of their own, with good Husbands; whom she wishes they might long enjoy in Peace and Quietness.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way, for I am too old to have an husband: if I should say, I have hope, if I should have an husband also to night, and should also bear sons:

*If I should say I have Hope]* i. e. Of having Children.

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave unto her.

*And Orpah kissed her Mother in Law.]* That is, Took her Leave of her by a Kiss.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

*And she said, Behold, thy Sister in Law is gone back unto her People, and unto her Gods.]* The principal of which was *Chemosh*, as we read *Numb. xxi. 29. 1 Kings xi. 7.* By this it appears, *Orpah* was not made a Proselyte to the Jewish Religion, but still continued to worship the Gods of her Country.

*Return thou after thy Sister in Law.]* This may seem strange, that she should, in Effect, press her to go and worship Idols; but her Intention was to try her, and to persuade her to do nothing rashly, especially not to change her Religion, without due Consideration, and weighing well her Reasons for it.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither

thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

*Thy People shall be my People, and thy God my God.]* This is a Resolution to embrace the Jewish Religion entirely, and to be incorporated with the Israelites, as if she had been a Native among them.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

*The Lord do so to me, and more also.]* This was a Form of Speech then used, and implied a solemn Imprecation or Wish of a Curse or some Evil to fall upon her if she parted from Naomi before Death. We find it a Form of Speech frequently used, as appears from *1 Sam. iii. 17. xiv. 44. x. 15. 2 Sam. 3. 9. 35. &c.*

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

She told them her old Name, which signified *Peace*, was not suitable to her present Condition, which required that she should rather be called *Mara*, which signifies *Bitter*. From whence some gather, that *Naomi* was not the Name given her at first by her Parents, but a popular Name commonly given her by her Neighbours, because of her comely Presence, and courteous Behaviour.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

God in the Scripture Language is said to testify against any Person, when he passes Sentence upon them, and judges them by sending Afflictions upon them; at which *Naomi* doth not murmur but only humbly acknowledges God had inflicted grievous Punishments upon her, which she thought testified his Displeasure.

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

## C H A P. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taketh knowledge of her. 8 And sheweth her great favour.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him, in whose sight I shall find grace. And she said unto her, Go, my daughter.

*After him, in whose Sight I shall find Grace.]* Either she did not know that poor Strangers had a Right to glean, as well as the Poor of Israel, *Lev. xix. 9, 10.* or out of her great Modesty she would not challenge it as a Right, but as a Favour which she would thankfully acknowledge.

*And she said unto her, Go, my Daughter.]* This is a Sign of Naomi's low Condition, otherwise she would not have suffered her to go and seek for a Supply of their Needs among the poorest Sort of People.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.



*Let me find Favour] Or, I find Favour, &c.* For it is an Acknowledgment of the Civility or Kindness she had already received, not a Petition that she might receive it. It is the same Sense as we should express by saying, I feel myself obliged to you, or, the Favour you do me is great. *Though I be not like to one of thy Hand maidens.]* So obscure she means, being a Stranger, and of a Country under an ill Character among them, that she was not equal to one of his meanest Servant Maids.

4 ¶ And behold, Boaz came from Beth-lehem, and had unto the reapers, The LORD be with you: and they answered him, The LORD bless thee.

*And he said unto the Reapers, The LORD be with you: and they answered him, The LORD bless thee.]* Such was the Piety of ancient Times, that they went to pray God to prosper the honest Labours of those who they saw employed, who made a Return of the like Prayers to them. *The LORD be with you.* And, *The LORD bless thee.* This was the beautiful Language of Religion in more Days; but, a little less known in ours.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers, answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheaves: to this came, and hath continued even from the morning until now, that she tarried a little in the field.

*That she tarried a little in the Field.]* The Meaning is, she went and staid a while in the Tent which was pitched in the Field, for such as were weary to refresh themselves, or for other necessary Occasions.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

*Hearest thou not, my Daughter?] A Form of Speech calling for Attention to what is said.*

9 Let thine eyes be on the field that they do reap, and go thou after them: Have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

*Have not I charged the young Men? That is, I have charged the young Men, for the Hebrews, often expresseth an Affirmation by an Interrogation.*

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

*Take Knowledge of me.] To take Knowledge of any one in the Scripture Language, signifies to use them kindly.*

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Nothing can be a stronger Image of the Care of the Divine Providence over those who trust in it, than this Metaphor; which is likewise used in other Places of Scripture, and is taken from Birds hovering over their Young with their Wings, and se-

curing them beneath them from all the Injuries of the Air, and other Accidents.

13 Then she said, Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

*Let me find Favour] Or, I find Favour, &c.* For it is an Acknowledgment of the Civility or Kindness she had already received, not a Petition that she might receive it. It is the same Sense as we should express by saying, I feel myself obliged to you, or, the Favour you do me is great.

*Though I be not like to one of thy Hand maidens.]* So obscure she means, being a Stranger, and of a Country under an ill Character among them, that she was not equal to one of his meanest Servant Maids.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat and was sufficed, and left.

*And eat of the Bread, and dip thy Morsel in the Vinegar.]* Under the Name of Bread, is comprehended all the Provision which was made for the Reapers, with which they had Vinegar for Sauce, it being very cooling and refreshing in hot Seasons, as the Time of Harvest was.

*And he reached her parched Corn.]* Either Boaz or the Servant set over the Reapers, *ver. 5.* gave her parched Corn, which was an usual, and no mean Food in those Countries, as appears from 2 Sam. xvii. 28.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

16 And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

There cannot be a more amiable Picture of Virtue in private Life, than we have here in Boaz, who is highly worthy of our Imitation: In the midst of Riches he is laborious; diligent in Husbandry; plain, without Luxury, Delicacy, Sloth, or Pride. How affable, how obliging and kind to his servants! *The LORD be with you,* says he even to his Reapers. What an obliging Humanity as well as Generosity does he shew, when he desires Ruth not to go into any other Field to glean, but to abide fast by his Maidens to eat and drink with them; and in the Order he gives his Reapers to let her glean even among the Sheaves, and to let fall some of the Handfuls on Purpose for her, that she might gather them without being ashamed. What a noble and lovely Pattern have we here to instruct us in what Manner to bestow Benefits; *viz.* so as to spare those we oblige the Confusion of receiving, and ourselves the Temptation of VAIN GLORY, and even the Pleasure of GIVING.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

*And it was about an Ephah of Barley.] An Ephah is commonly taken to be about a Bushel of our Measure.*

18 ¶ And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

This shews Ruth's Care of her Mother in Law, whom she had in Mind, when she was feasted with the Reapers with more than she could eat, (*ver. 14.*) and therefore brought what she left home for her Refreshment.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day, is Boaz.



*Blessed be he that doth take Knowledge of thee.]* For she concluded, that without the special Favour of some Person to her, it had not been possible for her to have made such a Day's Work.

20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

*Who hath not left off his Kindness to the Living, and to the Dead.]* Continued to be kind to the Relicks of Elimelech and his Son, as he had been to them when they were alive.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

*Thou shalt keep fast by my young Men.]* Tho' the Word *Nearim* be of the Masculine Gender, yet it signifies all young People, and particularly the Maidens, to whom he bid her keep close, ver. 8. And so both the LXX, and the Chaldees here expound it; and so *Naom.*, it appears by the next Verse, understood it.

22 And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

*That they meet thee not in any other Field.]* She advises her to accept his Kindness, and not to be found gleaning in any other Field, where she might not be so welcome; and beside, it would look like a Despisal of his Kindness, should she not do as she was invited.

23 So she kept fast by the maidens of Boaz to glean, unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother in law.

### C H A P. III.

1 By Naomi's instruction, 9 Ruth requireth Boaz to do the part of a kinsman to her. 13 To which he consenteth.

**T**HEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

*Shall I not seek Rest for thee?] A Settlement in an House of her own, with a good Husband.*

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

This was commonly done in the Evening, when the Heat of the Day was over, and cool Breezes began to rise.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

*And put thy Raiment upon thee.]* Her best Cloaths, as the *Vulgar* expresses it; or her Ornaments as the *Chaldees*.

*But make not thyself known unto the Man.]* She would have her conceal herself, so that Boaz might not see her till after he had supped and came to lie down.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

*And uncover his Feet, and lay thee down.]* She was not to lie by his Side, for that had been immodest; but at his Feet, in the Posture of an humble Supplicant.

It is likely that it was the Custom for Widows to act in this Manner, who had a Mind to have a Kinsman to do his Part unto them, by taking them to Wife, otherwise it is most likely that it would have highly displeased such a grave Person as Boaz appears to have been. It appears a strange and somewhat in-

decent Custom to us; but there is no forming a true Judgment of ancient Customs by what is our Usage at present, nor of other Countries by our own. Because what may appear indecent, and would indeed be improper in our Days, might in those Times be so order'd agreeable to established Custom, as to have nothing dishonourable or indecent in it.

*And he will tell thee what thou shalt do.]* This seems to prove that it was an established Custom for Widows to act in this Manner, for Naomi here assures Ruth, that Boaz would immediately answer to the Purpose; and act agreeable to her Intention.

5 And she said unto her, All that thou sayest unto me, I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

*And when Boaz had eaten and drunk, and his Heart was merry.]* This is a Sign he had made a great reast, that he and his Reapers, and perhaps other Neighbours, might rejoice together.

*He went to lie down at the End of the Heap of Corn.]* Such was the plain Way of living in those ancient Times, that the most wealthy Persons looked after their own Business, both in the Field and at Home; which made Boaz not go to his House, but lie perhaps upon the Straw in the Floor where his Corn had been winnowed, to secure it from Thieves, till it could be laid up in his Barns.

*And she came softly, and uncovered his Feet, and laid her down.]* Before the Doors were shut up, she came in so softly that none perceived her, and when he was asleep, lay down at his Feet, not naked, as it is supposed he was, but in her Cloaths, which we do not find she put off; for she had no Intention of lying with him, but only of giving him an Opportunity to consider what the Law required of him.

Or it is probable that in these hot Countries, and in the Heat of Summer, they slept in open Places, not shut up with any Doors, and therefore Ruth could easily come where Boaz was laid down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet.

*The Man was afraid.]* By Reason of feeling something unusual at his Feet.

*And behold, a Woman lay at his Feet.]* He perceived by her Cloaths, and (when she spake) by her Voice, that it was a Woman.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid, for thou art a near kinsman.

*Spread therefore thy Skirt over thine Handmaid.]* A proverbial Expression as much as to say, Take me to Wife, as being my near Kinsman. From this Answer of Ruth, and from what Boaz says in the two following Verses it is plain, that she had no Design of any Thing but what was honest and lawful.

10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end, than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

*For thou hast shewed more Kindness at the latter End than in the Beginning.]* The former Kindness which Ruth had shewn to the Family of Boaz was in her Love and Fidelity to her deceased Husband, and her affectionate Regard to her Mother in Law: But Boaz here commends her Willingness to marry him who was advanced in Years, in order to raise up Seed to her deceased Husband, as the greatest Instance of Love that she had given, *inasmuch as she had not followed young Men.*

11 And now, my daughter, fear not, I will do to thee all that thou requirest: for all the city of my people doth know, that thou art a virtuous woman.

No Words can more evidently express any Thing, than this and the following Verse do, that what Ruth did was nothing immodest.



12 And now it is true, that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: he down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the Boor.

*[But, Tarry at his Feet until the Morning.]* Or at the Foot of his Bed, having no other Design, but only to implore his Justice and Kindness unto her deceased Husband. All the Circumstances of the Relation plainly shew, that *Ruth* had no Design of committing any indiscreet Action to allure *Boaz* to marry her, but only merely to requite him to do that which by the Law she had a Right to, and which she sought of him in that Manner, which perhaps was customary on the Occasion.

*And he said, Let it not be known that a Woman came into the Floor.]* He advised her to say nothing of what she had done, lest it might give any Cause for unjust suspicions.

15 Also he said, Bring the veil that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

*Who art thou my Daughter?] Or rather is it thou my Daughter?*

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

*For he said, &c.]* There is no Mention made before of *Boaz* thus speaking to her, but it is not unusual for the SACRED WRITERS to omit many little Particulars in the Relation of a Thing which many Times they occasionally mention afterwards. And it is more likely that *Boaz* intended this Corn chiefly for *Naomi*, as he was about that Day either to marry *Ruth* himself, or provide her another Husband.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

#### C H A P. IV.

1 *Boaz propoſeth to the neareſt kinsman to buy Naomi's inheritance and marry Ruth. 6 He refuseth it. 10 Upon which Boaz marrieth her. 13 She becometh to him Obed, the grandfather of David. 18 The Generation of Pharez.*

**T**HEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, Ho, such a one, turn aside, sit down here. And he turned aside, and sat down.

*Then went Boaz up to the Gate.]* Where the Elders sat.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi that is come again out of the country of Moab selleth a parcel of land, which *was* our brother Elimelech's.

He calls him their *Brother*, because he was near of Kin to them. And he mentions *Naomi's* Return out of the Country of *Moab*, to intimate, that her Poverty constrained her to sell her Estate, which her Husband left her.

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of

my people. If thou wilt redeem it, *redeem it*; but if thou wilt not redeem it, *then* tell me, that I may know: for *there is* none to redeem it besides thee, and I *am* after thee. And he said, I will redeem it.

*I thought to advertise thee]* I have had it in my Mind to advise thee, or to speak to you about it.

*There is none to redeem it besides thee]* That is, thou hast the first Right to do so; for it is plain *Boaz* had a Right, but in the second Place; and if he had refused it, the next kinsman would have had the Right, and so on.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

It is likely that, upon these Occasions, the FIRST-BORN was generally called after the Name of the former Husband, and enjoyed the Inheritance, as from the decess'd.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it.

*And the Kinsman said, I cannot redeem it for myself, lest I mar mine own Inheritance.]* He had a Wife and Children already, which made him afraid to marry a poor Woman with a small Parcel of Land, which would not provide for the Children he might have by her, without diminishing his own Inheritance of which he was possessed.

7 Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this *was* a testimony in Israel.

There was no Law, as we know of now, concerning this Rite, but only it was a long established Custom, thus to act in transferring one Man's Right in any Land to another. The Reason of the Custom seems to be, that it was a natural Signification that he resigned his Interest in the Land, by giving him his Shoe wherewith he used to walk in it: Or it might signify, that as the Person pulled off or divested himself of his Shoe, so he divested himself of that he was about to surrender. The *Jews* now give an Handkerchief on any such like Occasions.

8 Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

*Moreover, Ruth the Moabitess, the Wife of Mahlon, have I purchased to be my Wife.]* He had her by the Right of the same Purchase, and did not succeed into the Right of a Brother, mentioned in *Deut. xxv.* for he was not a Brother to *Elimelech*, but only a remote Kinsman of the same Family, who could not enjoy the Land, while she lived, unless he would take her with it; to whom it belonged as long as she lived, and was to go to her Issue when she died.

11 And all the people that *were* in the gate, and the elders said, *We are* witnesses: The LORD make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem.

*Which two did build the House of Israel.]* Were blessed with a numerous Posterity. They do not mention the two Handmaids, because



because these were *Jacob's* principal Wives, and *Ruth* chosen first, as she is here placed) whose Servants bare Children, not for themselves, but their Mistresses. See *Gen. xxx. 3.*

12 And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the LORD shall give thee of this young woman.

Both *Boaz*, and all the *Bethle-hemites*, derived their Original from *Pharez*, whose Family was very illustrious in *Judah*; and therefore they could not have wished *Boaz* a greater Blessing, than to have as noble an Issue as him.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the LORD which hath not left thee this day without a kinsman, that his name may be famous in Israel.

*And the Women said unto Naomi.* After *Ruth's* Delivery.

*Blessed be the LORD, who hath not left thee this Day without a Kinsman.* The Hebrew Name of *Gel* (which we translate *Kinsman*) properly belonged to *Boaz*, and not to his Son, who was now born: And yet the Child seems to be here meant, which made the *Arabic* Translators render it, *Hath not left thee without an Heir.*

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law which loveth thee, which is better to thee than seven sons, hath borne him.

*And he shall be unto thee a Restorer of thy Life.* Such a Comfort, as to make her, in some Sort, young again.

For they hoped he would inherit his Mother's Virtues, and particularly her Affection to *Naomi*, which was so supplanting, that it made her a greater Blessing to her, than a great many Sons of her own Body would have been.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Judah, the father of David.

*And the Women, for Naomi, gave it a Name.* It should not be forgot to the Neighbors, that to the Father of *Moyses*, to name the Child; but they added *Naomi* to call it by a Name fitting to her, (being long Discontent.)

*There is one, who should be given a Name into her, for Obed signifies a servant, as *Gen. xiv. 14.* says it.*

*He is the Father of Judah, the Father of David.* For which Sake, this whole Book seems to have been written, that it might be certainly known from whom he was descended, the *Messiah* being to spring from him, which is the Reason why the following Genealogy is annexed for the Conclusion of this Book.

18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,

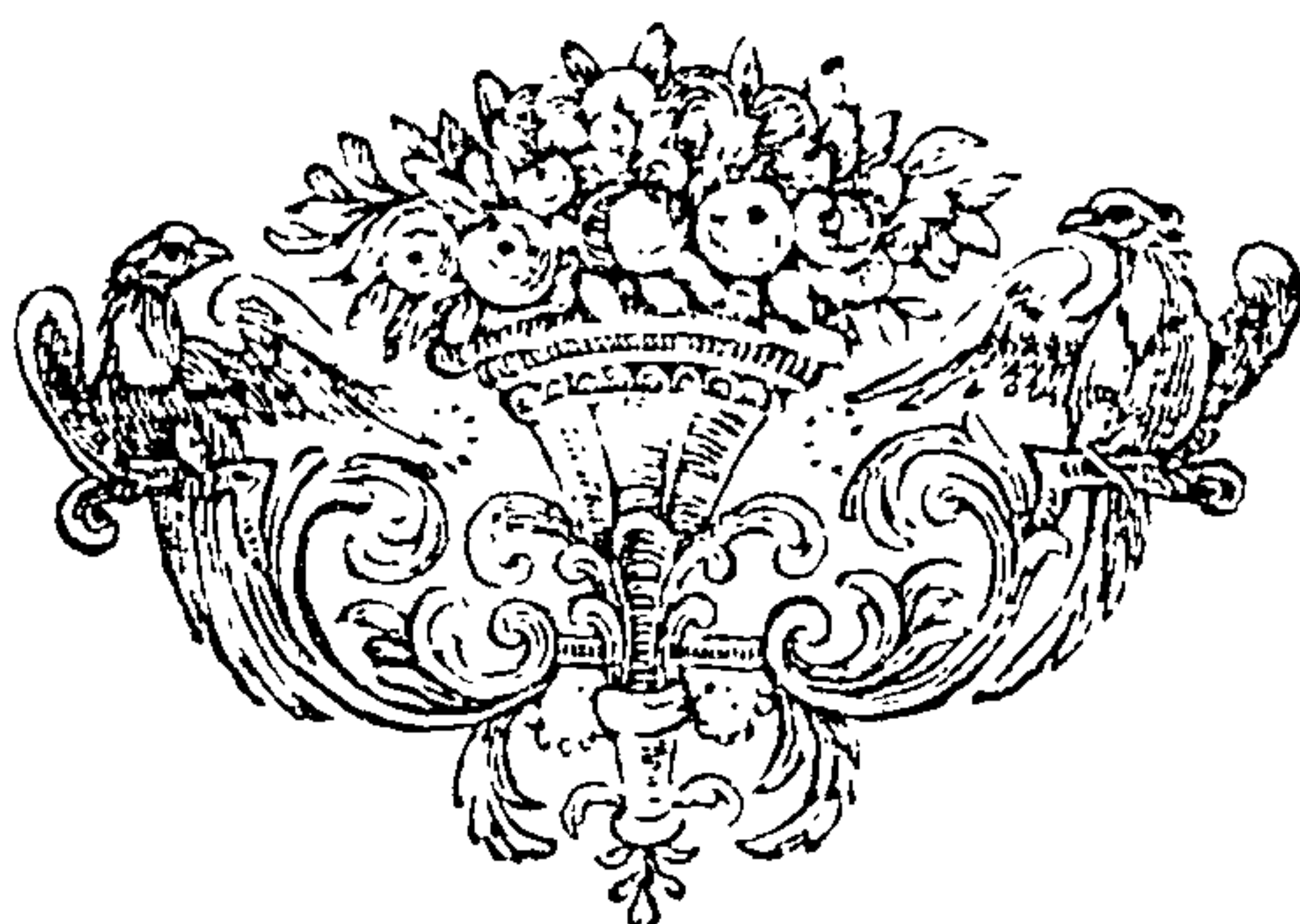
*Now these are the Generations of Pharez.* It begins no further, because every one knew that *Pharez* was the Grandson of *Jacob*, and he the Son of *Isaac*, &c.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David



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# THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

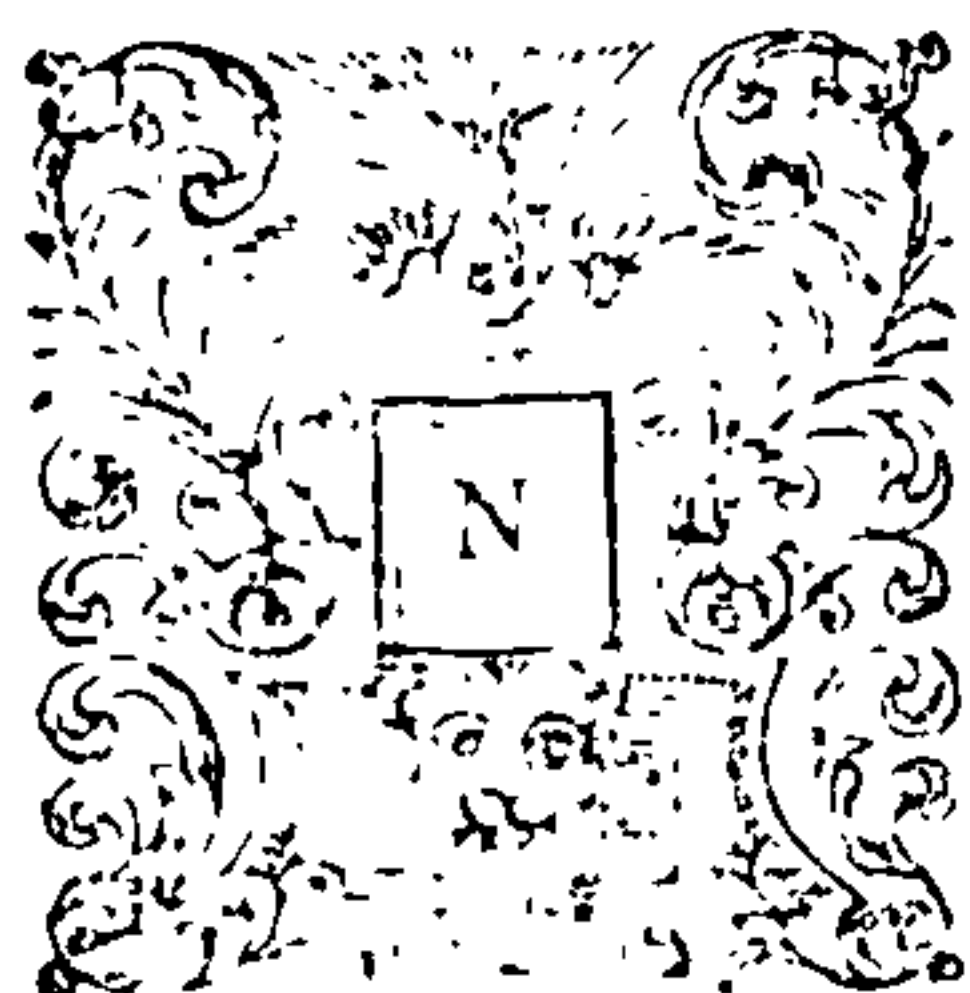
## THE FIRST BOOK OF THE KINGS.

### The ARGUMENT.

**I**N this Book is contained the History of the ISRAELITES under the two last JUDGES, ELI and SAMUEL, and under SAUL, the first King of Israel: The Israelitish Constitution being now changed, GOD, at the People's Desire, appointing SAUL to be a King over them, instead of raising up JUDGES. We have likewise in this Book an Account of SAUL's Rejection from the Throne, for his Disobedience, &c. and David being chosen in his Stead. This and the following are called the Books of SAMUEL, because THIS FIRST contains his Story, probably written by himself, and in both are related the Transactions of two Kings, who were anointed by the Ministry of SAMUEL. This first Book of SAMUEL contains the History of about eighty Years: Of which forty passed under the Government of ELI as High-Priest and Judge, Ch. iv. 18. and the other forty under the Government of SAMUEL and SAUL, as may be seen from Acts xiii. 21.

#### CHAP. I.

<sup>1</sup> Elkanah a Levite, having two wives, worshippeth yearly at Shiloh: <sup>4</sup> He cherisheth Hannah though barren. <sup>6</sup> But his other wife vexeth her. <sup>9</sup> Hannah in grief, prayeth for a child. <sup>12</sup> Eli first rebuketh her, afterwards blesseth her. <sup>19</sup> Hannah having borne Samuel, prayeth at home till he be weaned. <sup>24</sup> She presenteth him, according to her vow, to the LORD.



NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

[Of Mount Ephraim.] This is added to distinguish this from other Places, which had the Name of Ramah in other Tribes: Particularly in that of Benjamin, *Jest.* xviii. 25.

<sup>2</sup> And he had two wives, the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children

Hannah seems to have been his first Wife: Who proving barren, his earnest Desire of Children moved him to take another; as Abraham had by Sarah's Content Which was not in those Times disallowed by God.

<sup>3</sup> And this man went up out of his city yearly, to worship and to sacrifice unto the LORD of hosts in Shiloh; and the two sons of Eli, Hophni and Phineas, the priests of the LORD, were there.

[To worship, and to sacrifice to the Lord of Hosts in Shiloh.] Where the Tabernacle now was, and where all Sacrifices were to be offered, and no where else. Hither all the People were bound to resort, at the three great Festivals, *Deut.* xvi. 16. and not to appear before the LORD empty. Accordingly Elkanah not only worshipped God, with Prayers and Thanksgivings; but offered such Sacrifices as were suitable to the Festival.

<sup>4</sup> ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

[Portions.] Of that Part of the Peace-Offerings, which belonged to him that offered them. Which was the whole; except the Fat which belonged to the LORD, and the Breast and right Shoulder, which belonged to the Priest, *Lev.* vii. 34. With the rest the Sacrificer made a Feast for himself, his Family, and Friends,



Parents, giving to every one a Portion of their substance. Whereby they had Comforted themselves, and their Children, with their yearly Sacrifice, which they offered to the Lord at Shiloh.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the Lord had shut up her womb:

*But unto Hannah he gave a worthy portion:* In Token of his Love, he Rejoiced and kept her to himself.

*For he loved her:* He loved her, because she was his only Child, though the Lord had shut up her womb: did not love him, love her self, but rather, because he would support and comfort her under that Affliction.

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

It added to her Affliction, that *Peorah* set herself against her, and was wont to twit her with her Barrenness.

- And as he did so year by year, when she went up to the house of the Lord, so she provoked her, therefore she wept, and did not eat.

*And as he did so year by year, when she went up to the House of the Lord:* She constantly took this Occasion to upbraid her with her Barrenness, when her Husband comforted her with his Kindness to her.

8 Then said Elkanah her husband to her, Hannah, why wepest thou, and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

In *Elkanah* we have an Example of a most excellent Husband; who patiently tolerated the Insult of *Peorah*; and comforted dejected *Hannah* with Words full of tender Affection.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the temple of the LORD)

*So Hannah rose up after they had eaten in Shiloh, and after they had drunk:* The kind Words of *Elkanah* seem to have persuaded *Hannah* to eat and drink cheerfully. In her we have an Example of an excellent Wife; who sensible of her Husband's Kindness, endeavoured to please him, by complying with his Desires, and avoiding all Things that might be grievous to him.

*Sat upon a Seat by a Post:* The Hebrew Word, *gawa Thoreh*, it being a Seat raised up to some Height, to make him conspicuous to all that entered into the House of God; where he sat at the Door of it.

*In the Temple of the Lord:* It is not unusual to call the Tabernacle by the Name of a Temple: As the Temple, when it was built, is called a Tabernacle. See *Jer. x. 20. Ezek. ii. 6.*

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

Her Grief returned when she was alone, and thought of her Barrenness; which made her pray with great Vehemence, and many Tears, for a Child.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

*But wilt give unto thine Handmaid a Man-Child:* She thrice calls herself God's Handmaid, out of a profound Sense of her Meanness, and his Majesty. And desires a *Man-Child*, because only such could wait upon the Lord in the Service of the Tabernacle; as the intended her Son should do, if God bestowed one upon her.

*And there shall no Razor come upon his Head:* She vowed he should be a *Nazarite*; Part of whose Description this is, *Numb. vi. 5.*

12 And it came to pass, as she prayed before the Lord, that Eli heard her.

The inward Affliction of her Soul, and the outward Motion of her Body, and her Tears, were all heard of him, from what I heard.

13 Now Hannah, she began to lament over her, and her womb moved, but her voice was not heard: therefore Eli thought she had been drunken.

Hearing her say nothing, he concluded that she was long Time with such Gestures, and that she was drunk; and that she was a very great Companion for her husband, and that she had drunk much of the Wine that he named *Leah*.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine now.

He came to bid her go to Bed, and that she should pray to God.

15 And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

16 Count not thine handmaid for a drunkard: Behold, for out of the abundance of my grief and grief have I poured out my soul.

*Count not thine Handmaid for a drunkard:* This is a Scriptural Phrase, signifying that she was not drunk, and that neither God nor Man should be so deceived.

17 Then Eli answered and said, Go in peace, and the God of Israel grant thy prayer: for thou hast asked of him.

18 And she said, Let thy handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

*And she said, Let thy Handmaid find Grace in thy Sight:* She returned him most humble Thanks; and desired the Continuance of his Prayers.

*So the Woman went her Way and did eat, and her Countenance was no more sad:* She departed from the Temple with such Satisfaction, and Assurance, that her own Prayers and his would be heard, that there remained not any Token of Sorrow and Grief; but she eat her Meat, and looked cheerfully.

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramoth: and Elkanah knew Hannah his wife, and the Lord remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, *for* *eg*, Because I have asked him of the Lord.

*Saying, Because I have asked him of the Lord:* This was the Reason of his Name: Which she gave him, that he as well as she might keep in mind the favour God had in him; from whom she obtained him, by ardent Prayer. For *Saul Mel* (which is contracted into *Samuel*) signifies *of God*.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

*And his Vow:* Which it is likely he made, either when he saw his Wife was with Child; or perhaps before, when she told him what Hope she had her Prayer would be heard, and he worshipped God, *ver. 19.*

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.



She was bound by the Law to go up with her Husband: And as she was about to go, she resolved as became a pious Woman, that she would, till the Child was strong enough to stand on its own feet, but to be left at the House of the Lord, to be instructed in the Service of God.

And her Husband said unto her, Do what the Lord hath said: carry until thou have weaned him; for I have established his word: for thou shalt say, I have given him to the Lord: and she weaned him.

*Comment.* We do not read of any Thing that the Lord did for this Child. Unless *Elkanah* look'd upon it as a great Blessing, given by God, because he was the Father of the Child. *God's Will* may be translated, *God's Purpose*; and he hath begun, by making the Child now to be fit for his Service. For the Word *God* signifies a *matter of being* as well as *Word*.

24. And when she had weaned him, she took him, and gave three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the Lord in Shiloh: and the Child was then three years old.

It is not to appear before the Lord empty; for, upon this Occasion, she brought an ample Offering to him, to testify her Faith in the Divine Majesty. And it is highly probable, that the three Bullocks was wholly offered to God, and the other two were *Peace-offerings*, or, *Peace-sacrifices*; one a *Peace-offering*, and the other a *Peace-sacrifice*. Which had a large Measure of Flour for a *Meat-offering*, and of Wine to accompany it; that they might rejoice together before the Lord, when they feasted before him upon the *Peace-offerings*.

25. And they slew a bullock, and brought the child to Eli.

26. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

27. For this child I prayed; and the Lord hath given me my petition which I asked of him:

She had told him nothing of what she prayed for, when he reproved her; but only in general, that she was extremely afflicted for Want of something, which she earnestly begg'd of God. But now she informs him with it, and with the Vow she made, if God granted her Desire; which she was now come to accomplish.

28. Therefore do I have lent him to the Lord as long as he liveth, he shall be lent to the Lord. And he worshipp'd the Lord there.

*Comment.* *As long as he liveth, he shall be lent to the Lord.* Or, as the Words may be translated, *in the Days that he shall be desired for the Lord*; that is, as long as God should think fit to employ him in his own House; which was till he made him a Judge, *Ch. vii. 15.* Then he was not fixed at *Shiloh*, but went about the Country, to *Beulah*, and *Gadai*, and *Mizpeh*; and then settled at his own House in *Ramath*, as we read there, *ver. 17.*

*And she worshipp'd the Lord there.* This shews that *Elkanah* was with *Hannah*, and gave his Consent to this Dedication of their Child, to such Service as God should think fit to employ him in: Which he humbly prayed God to accept.

## C H A P. II.

1 *Hannah's Prayer.* 12 *The wickedness of Eli's sons.* 18 *Samuel's Birth.* 20 *Hannah beareth more children.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND *Hannah* prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation.

*And Hannah's prayer and said.* Hymns are wont to be comprehended under the Name of *Prayers*, *Psal. lxxii. 20.* to the Composition of which holy souls were sometimes raised by Divine In-

spiration, in their devout Meditations upon the extraordinary Goodness of God to them.

*My Heart rejoiceth in the Lord.* She was actuated by the same Spirit which moved *S. James* to give this Direction, *Ch. v. ver. 13. I am afflicted, let him pray.* (as she did, *i. 10.*) *is any merry, let him sing Psalms*, as she now doth.

*My Horn is exalted in the Lord.* She who was bowed down and dejected, now sitt up her Head and triumphs. For *exalting the Horn* signifies the Height of Glory.

*My Mouth is enlarged over mine Enemies.* She was now furnished with a full Answer to *Peninnah*, who upbraided her with her Sterility.

*Because I rejoice in thy Salvation.* All this Joy and Triumph arose from the Goodness of God to her. It is indeed in God only, that we can reasonably hope for SALVATION of any Kind. His Power is able to do every Thing for us, and HIS WILL is inclined to give us all REAL BLESSINGS: In all our other Hopes we may be disappointed; but HOPE in God is a ROCK which can NEVER be overturned. God is a SALVATION at ALL Times, and in ALL Circumstances.

2 *There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.*

*There is none holy as the Lord.* The HOLINESS of God signifies his peerless Perfections.

*For there is none beside thee.* God is so peculiarly able and ready to help us, and to grant us all Things that tend to our Happiness, that it may with great Propriety be said, *There is None beside HIM.*

*Neither is there any Rock like our God.* See upon *Deut. xxxii. 31.*

3 *Talk no more so exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.*

*Talk no more so exceeding proudly.* This was good Advice to *Peninnah*, and such like Persons; not to insult over others who are not so happy as themselves.

*Let not arrogancy come out of your Mouth.* Or, as the *Targum* interprets it, *forbear Reprehenses.* For so the Hebrew Word *Atar* signifies, *Hard Word.*

*For the Lord is a God of Knowledge.* None knows what he intends, who perhaps will exalt those who are now abased. Or, he knows how to bring to pass such Things, as Men think to be impossible.

*And by him Actions are weighed.* Or, *By his Works are prepared:* Even when there is no Disposition in Nature to them.

4 *The bows of the mighty men are broken, and they that stumbled, are girt with strength.*

The great Sense she had of God's Power branches out itself into an humble Acknowledgment of this GLORIOUS ATTRIBUTE, in divers Instances. And *first* in vanquishing the most Victorious: For *Bows* were a principal Part of Warriors Weapons, *Psal. xlv. 6.* and their *Girdles* being a principal Part of the Military Habit, is elegantly translated to signify Strength and warlike Prowess.

5 *They that were full, have hired out themselves for bread; and they that were hungry, ceased: so that the barren hath borne seven; and she that hath many children, is waxed feeble.*

*They that were hungry, ceased.* To complain of Hunger. This Vicissitude of Human Affairs, especially the sudden Turns there are sometimes, from a great Height of Prosperity to a very low Condition, and on the contrary, are very wonderful, and seriously to be pondered; that no Man may be proud, nor any Man despair.

*So that the Barren hath borne seven.* That is, many Children. She reflects upon the great Change which God had made in her own Condition.

*And she that hath many Children is waxed feeble.* Those that have been fertile, grow barren when God pleaseth.

6 *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

The Power of Life and Death is in the Hands of God: Whom he pleaseth he takes out of the World, and whom he pleaseth he continues in it; raising Men up even from the Grave, when they were dropping into it. See *Deut. xxxii. 39. Psal. xxi. 3.*







18 ¶ But Samuel ministered before the LORD, being a child girded with a linen ephod.

*But Samuel ministered before the Lord, being a Child.]* Though very young, yet he carefully performed such Offices at the Tabernacle, as he was capable to discharge, and did not follow the bad Example of others.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

*The Ephod being used probably only in the Service of God, it was provided at the publick Charge. But for his ordinary Wear, Hannah took Care, at her Charge, to provide him a Coat, and other Things, it is likely, suitable to it; that she might still express her Piety in contributing to his Maintenance at the House of God.*

20 ¶ And Eli blessed Elkanah, and his wife, and said, The LORD give thee seed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

*He gave them this Benediction by a Divine Suggestion; and thereby verified what she uttered in her Prophetical Song, ver. 5.*

21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD.

*None are Lofer, by what they dedicate unto the LORD, or employ in such a Manner as is pleasing in his Sight.*

*And the Child Samuel grew before the LORD.]* Not only in Stature, but in Wisdom also and Virtue: See ver. 26. Of so great Moment it is to fix on the Minds of Children early with a Sense of God and of Religion: Which is likely to continue with them, and improve, as they grow in Years.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings, by all this people.

*Their Wickedness was so notorious, that there was a general Complaint of it; which should have moved him to greater Severity, than merely to reprove and chide them with such Gentleness and Lenity, as these and the following Words import. Which proceeded partly from the Coldness of Old Age; partly from his too great Indulgence to his Children.*

24 Nay, my sons: for it is no good report that I hear; ye make the LORD's people to transgress.

*By making them neglect and despise the Service of God, ver. 17. and tempting them to Lewdness, ver. 22. This is the Language of a Father, not of a zealous Judge; who ought to have passed a publick Censure upon them, for their publick Crimes, by turning them out of their Office, or some sharp Punishment; which his Office gave him Authority and Power to inflict upon such infamous Offenders.*

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

*Eli argued well; but he should not have referred their Punishment unto God, when it was in his Power to punish them himself.*

*Nevertheless they hearkened not unto the Voice of their Father; because the LORD would slay them.]* The Words may be render'd out of the Hebrew, *But they would not hearken to the Voice of their Father; therefore the LORD intended to slay them.* But according to our Translation, the Sense is good. For when Men have long sinned grievously against many Admonitions (which it may be supposed their Father had given them) whereby they become incurable; God deprives them of that prudent Consideration and Discretion, which would save them from Destruction.

26 (And the child Samuel grew on, and was in favour both with the LORD, and also with men.

*The Words in the Hebrew are, he went on, or grew great and tall, and was good, that is acceptable, both to God and Men. The Meaning is, he made a great Progress in Wisdom and Goodness, as well as increased in Stature: So that God was well pleased with him, and he was well esteemed by the People. The same is said of our SAVIOUR, Luke ii. 52. which a learned Writer paraphrases thus: He did those Things that were well-pleasing to God, and were praised by Men.*

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

*And there came a Man of God unto Eli.]* That is, a Prophet who was divinely inspired, to deliver the following Message to him.

*Did I plainly appear.]* In the Hebrew, *Manifestly reveal myself.*

*Unto the House of thy Father.]* Unto Aaron, who was the Head of the Family of Priests. See Exod. iv. 27.

*It is the Way of the Prophets, when they call Men to Repentance, to aggravate their Sin by an Enumeration of God's great Benefits unto them. See Isaiah i. 2. and Micah vi. 3, 4, 5.*

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

*And did I give unto the House of thy Father all the Offerings made by Fire of the Children of Israel?] There were none of the Sacrifices offered at the Altar of which the Priest had not some share, (see Numb. xviii. 8, 9, 10, &c.) For even of the Burnt-offerings, which were wholly consumed on the Altar, the Skin was by an express Law given to the Priest, Lev. vii. 8.*

29 Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

*And honourest thy Sons above me, &c.]* By suffering them to continue in the Priests Office.

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

*God here revokes the Decree he had made in Favour of him and his Family, of being High-Priests throughout all Generations.*

31 Behold, the days come that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

*I will cut off — the Arm of thy Fathers House.]* Our Arm being the Instrument whereby we perform all Things; this Threatening signifies, that not long hence God would utterly take away all Power and Authority from him, and from his Family; both as he was a Priest, and as he was a Judge.

*That there shall not be an old Man in thine House.]* i. e. His Posterity should die, as it follows, ver. 35. in the Flower of their Age, which was accounted a great Judgment in that Nation.

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

*And thou shalt see an Enemy in my Habitation,]* Or, rather, *Thou shalt see the Affliction of the Tabernacle.* As he did, for he saw the Tabernacle deprived of the Ark, which was the Glory of it; and lived to hear the Ark was taken by the Philistines, Ch. iv. 4, 11. But his Family was not thrown out of the Priesthood, till the Days of Solomon.



*In all the Wealth which God shall give Israel.]* The Hebrew Words may be translated, *After all the good God hath done to Israel.*

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

It was not a Favour to let any of them live, but a Punishment: For it would be very grievous unto them to see the High-Priesthood taken from their family, and those that belonged to it reduced to great Poverty. It is usual in Scripture, to say that of the Parents, which properly belongs to their Posterity.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

*And I will raise me up a faithful Priest, that shall do according to that which is in mine Heart, and in my Mind.]* This seem to be meant of Zadock, who was anointed in the Room of Abiathar, 1 Chron. xix. 22.

*And I will build him a sure House.]* The High-Priesthood continued in his Line till the Captivity of Babylon, as appears from Ezek. xl. 16. and a long Time after it, as Josephus shews, Lib. x. Cap. 4. But a learned Writer observes, that though this, according to the History, is meant of Zadock, who was put into the Priesthood by Solomon, and in whose Line it continued; yet it belongs to none in the highest Sense, but to our LORD JESUS CHRIST, who offered himself to the Father for us, and is our great High-Priest for ever.

*And he shall walk before mine Anointed for ever.]* By the Anointed of God here is meant the King; for whom the High-Priest consulted God on great Occasions: And therefore is said to walk before him; because he directed him in his Proceedings, and shewed him what he ought to do, in all difficult Cases.

36 And it shall come to pass, that every one that is left in thine house, shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me (I pray thee) into one of the priest's offices, that I may eat a piece of bread.

*And it shall come to pass, that every one that is left in thine House.]* The Remainder of his Family who were not cut off.

*Shall come and crouch to him, for a Piece of Silver, and a Morsel of Bread.]* Humble himself to the Priest before-mentioned, begging a small Relief in the great Poverty to which he was reduced. The Hebrew Word for a Piece of Silver is *Agorah*, which signifies a Minute piece of Silver, in the very Derivation of the Word, as many think. So the Meaning is, he should humbly beg for even the smallest Relief.

*Put me, I pray thee, into one of the Priest's Offices, that I may eat a Piece of Bread.]* Begging of the High-Priest that he might enjoy the meanest Pension that was allowed to those Priests who were prohibited to officiate. For so the Words may be translated, *Somerubath belonging to the Priesthood.* See 2 Kings xxiii. 9. Ezek. xlv. 13. This seems to have been fulfilled in the Days of Abiathar, who for Treason was not only put out of his Office, but sent to live upon his own Farm in the Country; and not suffered to live upon the Portion given to the Priests at the Temple, 1 Kings ii. 26, 27. By this Means his Posterity fell into extreme Want; in which the just Judgment of God may be observed; that the Children of those who were so wanton, that they would not be content unless they had the choicest Parts of the Sacrifice for their Portion, should fall into so low a Condition, as to beg their Bread.

### C H A P. III.

1 The Lord revealeth himself to Samuel in a vision, and declareth the ruin of Eli's house, 16 which Samuel informs Eli of. 23 The Lord continueth his favour to Samuel, 20 who is acknowledged by all Israel as a prophet.

AND the child Samuel ministered unto the LORD before Eli: and the word of the LORD was precious in those days; *there was no open vision.*

*And the Child Samuel ministered unto the LORD before Eli.]* Performed such Services at the Tabernacle as Eli directed, being now about twelve Years old, as Josephus thinks.

*And the Word of the LORD was precious in those Days.]* God did very rarely in those Days reveal his Mind to any Person. See ver. 21.

*There was no open Vision.]* Here *Vision* includes all the Ways whereby God revealed himself to Men. Which he did then very seldom.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

*And it came to pass at that Time.]* After the Man of God mentioned in the foregoing Chapter, ver. 27. had been with Eli, perhaps the very Night after he had delivered his Message.

*In his Place.]* In the Court of the Tabernacle, where there were divers Rooms for several Uses of the Priests, as there were afterward at the Temple.

*And his Eyes began to wax dim, that he could not see.]* Could not do his Duty, after it grew duskish. Which made him, it is likely, go to Bed betimes, and leave Directions with Samuel what to do, till it was Time for him to repose himself.

3 And ere the Lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

The Lamp in the great part of the golden Candlestick which bent towards the most holy Place, called the *Menorah*, never went out, but some of the lights did go out, which it was Morning. See Ezek. xlv. 21. The Meaning here is, that ere it was Day, the Lamp called for him.

4 That the LORD called Samuel, and he answered, Here am I.

*That the LORD called Samuel.]* Out of the Court of the Priests, so the Targum, *He called him out of the Temple of the LORD.*

*And he said, Here am I.]* His Reply to the Voice of the LORD, more facile than Samuel did, and yet heard nothing. But the Voice passing him by, was directed to Samuel, who did hear it.

5 And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

*Now Samuel did not yet know the LORD.]* That is, how God was wont to teach and instruct Men in his Will: Which the next Words explain.

*Neither was the Word of the LORD yet revealed unto him.]* He was unacquainted with the Way, wherein God made known his Mind unto the People; because he had not yet seen it in action before. So that he did not know how to distinguish between the Voice of God and of a Man.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the LORD had called the child.

This Repetition of the Voice so oft, awakened Eli to think that this was no Fancy of the Child's; and therefore since he knew that he did not call him, he concluded the LORD did; and by this Means he was disposed to give Credit to what Samuel should tell him, as an Oracle of God.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD, for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

*And the LORD came and stood.]* This Word, *stood*, Rabbi Kim. l. thinks, denoteth some glorious Appearance of God to him; because this is the same Word which is used in Num. xii. 22, 23, 24. where the



And Samuel was not yet come to Shiloh, and the Lord appeared to him in a vision, and said unto him, Samuel, I have called thee. And Samuel answered and said, Here I am. And he said unto him, How comest thou? And he said, I have been lying in bed. And he said unto him, How comest thou? And he said, I have been lying in bed. And he said unto him, How comest thou? And he said, I have been lying in bed.

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C H A P. IV.

1. The Lord appeared to Samuel in a vision, and said unto him, Samuel, I have called thee. And Samuel answered and said, Here I am. And he said unto him, How comest thou? And he said, I have been lying in bed. And he said unto him, How comest thou? And he said, I have been lying in bed.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battel, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

And the Word of Samuel came to all Israel.] The Revelation of God's Mind and Will, which had been very scarce among them in former Days, (Ch. iii. 1.) now grew very plentiful; for as Samuel himself was ready to instruct every one that came to him; so he set up Colleges of Prophets (as we read in the following Parts of this Book) who in Time were settled in divers Parts of the Country, for the better preserving and spreading the Knowledge of God among the People, (Ch. x. 5. xiv. 18, 19, 20, &c.)

Now Israel went out against the Philistines to Battel.] Unto which they were encouraged, perhaps, by the Death of the Lords of the Philistines; and the great Slaughter which Samson had made of them at his Death, (Judges xvi. 27, 30.)

2 And the Philistines put themselves in array against Israel: and when they joined battel, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.



7 And the Philistines were at it: for they said, God is come into the camp: for they said, Wo unto us, for there hath not been such a thing before.

*[The Philistines were at it, for they said, God is come into the camp.]* The Symbol of God's Presence, which perhaps they imagined the Ark to be, was worshipped as the God.

*[And they said, Wo unto us, for there hath not been such a thing before.]* In all the Battles that they or their Neighbours had fought with the *Hebrews*, they never heard of such a Thing as this, which they thought must produce some extraordinary Effect.

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

*[Wo unto us, who shall deliver us out of the Hand of these mighty Gods.]* They fought with Men before, but now with God, before whom none could stand. The *Hebrew Words Adirim Eilim*, which we translate *mighty Gods*, are translated by *Theostrong*, *the strong God*: Which agrees with what goes before, *God is come into the Camp*.

*[These are the Gods.]* Or, *this is the God*.

*[That smote the Egyptians with all the Plagues in the Wilderness.]* They seem not to have perfectly understood the Sacred History; but to have thought all those Plagues, which are there spoken of, had fallen on the *Egyptians*, while the *Israelites* were in the Wilderness; where they were when their last Plague befel them, by their being drowned in the Red Sea.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

When they were recovered out of the Flight, which seized on them at first, they considered, that notwithstanding the Power of their God, they had made the *Israelites* subject to them, and also overthrown them in a late Battle. Probably the Words of this Verse were spoken by some of their Commanders.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

*[And Israel was smitten, and they fled every Man into his Tent.]* They were so routed, that they did not flee to their Camp, with an Intent to renew the Fight (as they did before, *ver. 3.*) but dispersed themselves to their own Habitation. For hitherto many of them dwelt in Tents, See *Josh. xxii. 14. Judges vii. 8. xx. 8.*

*[There fell of Israel thirty thousand Footmen.]* There fell but *four thousand* in the former Battle, before the Ark came among them, *ver. 2.* so little did the bare Presence of the Ark profit wicked Men that it rather did them Hurt. We have here a very important Instruction given us, which is, that nothing but a Purity of Life, and Obedience to God's Will, is of any Avail, and that all outward Privileges will profit nothing if they do not amend the Heart. The *Israelites* thought they should be sure of the Victory, when they had the Ark, the Symbol of God's Presence among them. They did not consider that their Wickedness would weigh more against them than having the Ark of God in their Army could do for them.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

*[With his Clothes rent, and with Earth upon his Head.]* According to the Manner of those who bewailed any great Calamity. *Jer. vii. 6. Job ii. 12. Ezek. xxvii. 30.* From which last Place it appears, it was a Custom among other Nations.

13 And when he came, lo, Eli sat upon a seat by the way side, watching: for his heart trembled for the ark of God. And when the man came into the city and told it, all the city cried out.

*[And when the Man came into the City.]* He passed by Eli, and said not a Word to him, though he saw him sitting there; be-

cause he was so much affected with the News, that he could not speak. Or, he was so much affected with the News, that he could not speak. Or, he was so much affected with the News, that he could not speak.

14 And when Eli heard the noise of the city, he said, What is this? and the man said, My father, the ark of God is taken.

15 Now Eli was ninety and eight years old, and his eyes were dim, that he could not see.

16 And the man ran unto Eli, and told him that he came out of the army, and Eli said, How sayest thou? And he said, What is there done, my father?

17 And the messenger answered and said, I and is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and he neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

*[He fell from off the seat, and he neck brake, and he died.]* At the Entrance of the City, when his Chair was full. Though he was too indolent a Father, yet he was highly venerated in this, that he was not so much affected with the Loss of his sons, and the slaughter of the People, as with the Loss of the Ark of God. For he kept up his Courage, and did not fall, till he heard that it was taken. The more publick any Concernment, the more it is put to Heart by Men of worthy Spirits. Such a one was Eli, with whom God was angry upon his Sons Account, of which he was a long time with many Virtues.

*[For he was an old man, and heavy.]* Being so old, and being so much affected with the News, his fall was the more fatal.

19 ¶ And his daughter in law Phinehas's wife was with child, and to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she bowed herself and travailed; for her pains came upon her.

The *Hebrew Word* which we translate *bowed herself*, signifies *she fell on her Knees*. For so the Manner was in these Countries.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast borne a son. But she answered not, neither did she regard it.

*[Said unto her, Fear not, for thou hast borne a Son.]* The Mention of which they thought would have comforted her; according to what we read in the Gospel of St. *John*, xvi. 21.

*[But she answered not, neither did she regard it.]* Being so overcome with sorrow and Grief, that she minded nothing that was said or done about her.

21 And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

Having a little recovered her Spirits, she lamented this chiefly, that God was gone from them. For the Word *Glory* frequently signifies in Scripture, *Psalm* cvii. 20. *Jerem. ii. 11.* And so *Bochartus* here translates *Ichabod*, by *Ingloriam*, or without Glory. That is, *saith he, without the true God*.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

She seems to have expired with these Words; which she repeats again, because this chiefly lay at her Heart; as the Concerns of Religion do in all pious Spirits.



*Plagues of the Lord's vengeance upon them of Ashdod* since they were so blasphemous to the Lord in throwing down their Gods, and in erecting their high-tops Plagues in their own Places, and making them a Sile of his Power; by destroying the Temple of Dagon.

*Plagues of the Lord's vengeance* Not only the People of the City, but of the Village belonging to it, were smitten with this Plague. It was some Disease in the Head parts, as appears from the Words of the *Paraphrase*, *P' Isyym, &c.* as they are commonly understood, probably what is now called the Hemorrhoids.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is fore upon us, and upon Dagon our god.

Now their Eyes were opened to see, that tho' they had vanquished the *Philistines*, they could not stand before the God of Israel.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

They seem to be possessed with a superstitious Conceit, that there was something in the Place, which was offensive to him; and therefore the Lords, or the great and wise Men amongst the *Philistines*, when they had consulted upon it, advised that it should be moved to some other Place.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

A great many died of the Pestilence at Gath, as they had done at Ashdod.

10 Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

Some were struck with the Pestilence as soon as the Ark came thither, and others lingered under intolerable Pains, which made them cry out in an inexpressible Manner: For this is an hyperbolical Speech; Things that are exceeding great beyond Expression, being said to reach up to Heaven, *Deut. i. 28.*

C H A P. VI.

1 After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Bethshemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

*What shall we do to the Ark of the LORD?* They never called it the *Ark of the LORD* till this Time. But now were struck with some Apprehension that the LORD JEHOVAH, the God of Israel, was above all Gods.

*Plagues of the Lord's vengeance* The *Paraphrase* is, *Plagues of the Lord's vengeance* upon them of Ashdod, since they were so blasphemous to the Lord in throwing down their Gods, and in erecting their high-tops Plagues in their own Places, and making them a Sile of his Power; by destroying the Temple of Dagon.

And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is fore upon us, and upon Dagon our god.

Now their Eyes were opened to see, that tho' they had vanquished the *Philistines*, they could not stand before the God of Israel. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

They seem to be possessed with a superstitious Conceit, that there was something in the Place, which was offensive to him; and therefore the Lords, or the great and wise Men amongst the *Philistines*, when they had consulted upon it, advised that it should be moved to some other Place.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

A great many died of the Pestilence at Gath, as they had done at Ashdod. Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

Some were struck with the Pestilence as soon as the Ark came thither, and others lingered under intolerable Pains, which made them cry out in an inexpressible Manner: For this is an hyperbolical Speech; Things that are exceeding great beyond Expression, being said to reach up to Heaven, *Deut. i. 28.*

After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Bethshemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months. 2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

*What shall we do to the Ark of the LORD?* They never called it the *Ark of the LORD* till this Time. But now were struck with some Apprehension that the LORD JEHOVAH, the God of Israel, was above all Gods.

Therefore neither the priests of Dagon, nor any that came into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

For the Lord was against them, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

For the Lord was against them, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.



And they said, What shall we give thee for the Ark? And he said, If ye will, ye shall give me five golden emerods, and five golden mices, according to the number of the Lords of the Philistines: for one plague was on you all, and on your lords.

And they said, How can we give thee these? And he said, The God of Israel bring forth his hand against you, and ye shall know that his hand is not removed from you.

And they said, The God of Israel bring forth his hand against you, and ye shall know that his hand is not removed from you.

But ye shall say, The God of Israel bring forth his hand against you, and ye shall know that his hand is not removed from you.

Hand is not removed from you. It is evident that this is the Meaning of the Words. For the Plagues were not removed from them, whence these Plagues came: but by this Means they thought they should either be healed, or know the Ark was not the Cause of their Sickness.

4 Then said they, What shall we give thee for the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mices, according to the number of the Lords of the Philistines: for one plague was on you all, and on your lords.

Who were five, and were to be at the Charge of offering one for each of them. This also was a Custom among the Heathens to consecrate unto their Gods such Memorials of their Deliverances, as represented the Evils from which they were freed. Accordingly the Philistines, hoping shortly to be delivered from the Emmer and Mice, wherewith they were sorely afflicted, sent the Images of them unto that God from whom they expected Deliverance. And this is still practised among the Pagans, as Tacitus relates in his Travels to their Country, where he saith, That when any Pagan goes to a Pagoda for the Cure of any Disease, he brings the Figure of the Member affected; made either of Gold, Silver, or Copper, according to his Quality; which he offers to his God.

5 Wherefore ye shall make images of your emerods, and images of your mices that mar the land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

Wherefore ye shall make Images of your Emerods, and Images of your Mice that mar the Land. By this it appears, that their Country was infected by Mice, which had eaten their Corn in the Field, and other Fruits of the Earth. Not any Mention of this is made before; but it is no unusual Thing with the Sacred Writers (as we have observed already) to omit some Circumstance in some Parts of their Relation which are mentioned in another.

And ye shall give Glory unto the God of Israel. That is, acknowledge him, by this Present to him, to be the Inflicter of their Plagues, and to have Power to remove them, begging his Pardon, and Crying for healing from him. For thus this Phrase signifies in the like Case, Revel. xvi. 9. where St. John complains, that after many Plagues Men did not repent, &c. Give ye Glory to God. That is, by repining, to acknowledge his Sovereign Authority, Justice, Humility, &c.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

These Words seem to import, that some of them were loth to send the Ark away with such Presents; and objected against it: Which moved the Priests and Diviners, to bid them take heed, lest they brought upon themselves the Fate of Pharaoh, and his People. With whose History these Men were acquainted: and being discreet Persons made a good Use of the Examples of former Times.

Did they not let the People go, and they departed? That is, were obliged to let them go notwithstanding all their Unwillingness and Resolutions to the contrary.

And they said, What shall we give thee for the Ark? And he said, If ye will, ye shall give me five golden emerods, and five golden mices, according to the number of the Lords of the Philistines: for one plague was on you all, and on your lords.

And they said, How can we give thee these? And he said, The God of Israel bring forth his hand against you, and ye shall know that his hand is not removed from you.

And take the ark of the Lord, and lay it upon the cart, and put the mices of gold, and the emerods of gold upon it, and lead it away, that it may go.

They had either heard, or by their own Reasoning were made to see, that it was dangerous to touch the Ark, and that they ought to be upon their guard, lest they should be hurt by it.

9 And lo, if it goeth up by the way of Beth-shemesh to Beth-lehem, ye shall see it: for it shall be a great evil to you, if ye touch it: for it shall be a great evil to you, if ye touch it: for it shall be a great evil to you, if ye touch it.

And they said, What shall we give thee for the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mices, according to the number of the Lords of the Philistines: for one plague was on you all, and on your lords.

Who were five, and were to be at the Charge of offering one for each of them.

10 And the men did so: and took a cart, and put the ark of the Lord upon it, and the mices of gold, and the emerods of gold upon it, and led it away, that it may go.

The Men of Beth-shemesh did all this, as the Philistines directed.

11 And they laid the ark of the Lord upon the cart, and the mices of gold, and the emerods of gold upon it, and led it away, that it may go.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the Lords of the Philistines went after them unto the border of Beth-shemesh.

Though they had no Driver, nor visible Director; and had such strong Attractives to draw them to go, and there were so many other Ways in which they might have gone; yet they went directly toward Beth-shemesh, without the least Deviation; lowing all the Way after their Calves, which led them to their Lord: Unto whom their Natural Affection would have inclined them to return, if by an higher Hand they had not been led forward to the Land of Judah.

And the Lord of the Philistines went after them unto the border of Beth-shemesh. To observe, that the Philistines, as well as the Israelites, were of themselves they would go to their Lord.

13 And they of Beth-shemesh came reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

And the Cart came into the Field of Joshua a Beth-shemite, and stood there. This was another marvellous Thing, that the Kine went no further; being come into a Territory of a City of the Philistines, (so to Beth-shemesh was) who were to take Care of the Ark of God.

Where there was a great Stone. Which seems to have been the Boundary of the two Countries.

And they clave the Wood of the Cart, and offered the Kine a Burnt-offering unto the Lord. The great Stone, probably, serving instead of an Altar, whereon they offered a whole Burnt-offering.



And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the Lord.

The *Peace-offerings* which they had to *bring* were *Peace-offerings*, which were added to their whole Burnt-sacrifices, that they might make a feast upon them, and in expectation of their meat; for the Ark returned to them in such a miraculous manner.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these were the golden emerods which the Philistines returned for a trespass offering unto the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the gold images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

19 And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.

20 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

21 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

22 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

23 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

24 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

25 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

26 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

27 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

28 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

29 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

30 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

31 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

32 And the golden images, according to the number of all the cities of the Philistines, belonging to the five lords, and of fenced cities, and of country-villages, even unto the great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day, in the field of Joshua the Beth-shemite.

## C H A P. VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years, the Israelites, by Samuel's means, jointly repent at Mizpeh. 3 While Samuel prayeth and intercedeth, the Lord discomfitteth the Philistines by thunder, at Ebon-ezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.*

AND the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the Lord.

*And how long was the Ark kept in the house of the Lord? Which belonged to the Levites. Therefore Eleazar was of that Tribe, otherwise he could not have consecrated himself to attend it, and he that no Rudeness was offered to it, as well as to keep a Guard about it, to defend it from Violence. If it be enquired why they did not carry the Ark to Beth-shemesh, an ancient Seat, the Answer is, that the Philistines had destroyed that Place; and the Tabernacle, upon the Death of Eli, was removed from thence unto Nob, where it remained till the Death of Samuel.*

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

*For it was twenty Years.] This is not to be understood of the whole Time that the Ark remained here: For it continued, in this Place, till the Time of David, 1 Chron. vi. 3. which was about forty-six Years. therefore it refers to the following Words.*

*And all the House of Israel lamented after the Lord.] Or rather, (as Dr. Lightfoot translates them) Ten all the House of Israel, &c. Their Idolatry had taken such deep Root in them, that neither the Loss of the Ark, nor the slaughter of so many Israelites wrought upon their Hearts: But it was twenty Years before they minded the Ark, or took any Notice of it: Then they were awakened to some Sense of their Duty, and began to seek the Favour of God, and lament their Apostacy from him.*

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

*If ye do return unto the Lord with all your Hearts.] By this it appears, that his Reproofs, and Instructions, and the Representations he had made of their Sin, and of their Danger, had touched their Hearts, and made them begin to lament themselves, and seek God's Favour. Whereupon Samuel exhorts them, to give this following Proof of their Sincerity.*

4 Then the children of Israel did put away Baalim, and Ashtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

*And I will pray for you unto the Lord.] To accept of their Repentance, and pardon their Sins, and establish them in their good Resolution to serve the Lord alone; and to deliver them out of the Hand of the Philistines. For all which he could have prayed alone by himself; but he thought their public Prayer would be more effectual.*

6 And



[illegible]

The project was coordinated by the National Science Foundation, Division of Biological Sciences, Office of Biological Resources, and the U.S. Environmental Protection Agency, Office of Research and Development, Environmental Effects Laboratory, through Project Officer Richard B. and Patricia A. Brown.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel; and David and the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Can-  
not to cry unto the Lord our God for us, that he  
will save us out of the hand of the Philistines?

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord, and Samuel came on once more for Eliakim, and the Lord heard him.

[illegible]

we applied the Deontic Norms of the System of the *Practical Reason* to it. *Practical Reason* is a normative theory of rational action. It is a normative theory because it prescribes what we should do. It is a theory of rational action because it prescribes what we should do in order to be rational.

[illegible]

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *the sun* under Beth-car.

This Video was the reward of the brave warriors of the *Tawiti* came appointed with any Weapon to *Muy*. But, as it can be gathered by the Relation on the Entry, they know them with their own Weapons, when they go far away when they find a great variety uncommon Temples, and which were found among those that were taken by the Europeans.

12 Then Samuel took a stone, and put it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

That is, then, for we have gotten the better. For they were not utterly destroyed, but driven quite out of their Coar's, as it follows in the next Verse.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites.

*Let the Law be Perceived on Both Sides and the Answer is Not by Comparison of the Laws; but by the Indication on both Sides, by what Law the Law is to be Perceived. So the Law is to be*

<sup>a</sup> The number of subjects who were included in each group was as follows: 10 in the control group; 10 in the low-dose group; 10 in the medium-dose group; 10 in the high-dose group.

[illegible][illegible]

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239. REMARKS \_\_\_\_\_

240.

2. Now, if  $\alpha \in \mathcal{A}$ , then  $\alpha \in \mathcal{A} \cap \mathcal{B}$  and  $\alpha \in \mathcal{A} \cap \mathcal{C}$ . The union of the two sets  $\mathcal{A} \cap \mathcal{B}$  and  $\mathcal{A} \cap \mathcal{C}$  is contained in  $\mathcal{B} \cup \mathcal{C}$ .

And as he walked, not in his city, but turned  
after water-lure, and took but a last general  
judgment.

4 Then all the elders of Israel gathered themselves together, and said to Samuel, that old man,

7 And feed unto him, Bread, that he eat, and  
thy sons walk not in thy ways: for thou art a  
king to judge us like all the nations.

[illegible]

6. But the thing didn't end there, when they fed, Gave us a bag, to put it in and then I moved into the house.

7 And the Lord said unto Samuel, I have heard  
to the voice of the people in all that they say unto  
thee: for they have not rejected thee, but they have  
rejected me, that I should not reign over them.

[illegible]

*I have been thinking about you a great deal lately. I wish you were here now. I hope you are well. I am very busy at present, but I will try to find time to write to you soon. Love, Mother.*







[illegible]

an Andromeda, and all the words of the people, and he rehearsed them in the ears of the Lord.

25 And the Lord said unto Samuel, Hearken unto  
their voice, and make them a king. And Samuel  
laid unto the men of Beth-El, Go ye every man into  
his city.

Grove says, "I have seen nothing like it here," and he has been  
sent up there, and Grover will go down to see for himself about  
them.

C H A P T E R I V

$$\begin{aligned} \mathbf{F}_{\text{coul}}^{\text{coul}} &= \frac{1}{4\pi\epsilon_0} \sum_{i,j=1}^N \frac{q_i q_j}{r_{ij}^2} \frac{\mathbf{r}_{ij}}{r_{ij}} \\ \mathbf{F}_{\text{coul}}^{\text{coul}} &= \frac{1}{4\pi\epsilon_0} \sum_{i,j=1}^N \frac{q_i q_j}{r_{ij}^2} \frac{\mathbf{r}_{ij}}{r_{ij}} \\ \mathbf{F}_{\text{coul}}^{\text{coul}} &= \frac{1}{4\pi\epsilon_0} \sum_{i,j=1}^N \frac{q_i q_j}{r_{ij}^2} \frac{\mathbf{r}_{ij}}{r_{ij}} \\ \mathbf{F}_{\text{coul}}^{\text{coul}} &= \frac{1}{4\pi\epsilon_0} \sum_{i,j=1}^N \frac{q_i q_j}{r_{ij}^2} \frac{\mathbf{r}_{ij}}{r_{ij}} \end{aligned}$$

**N**OW the name of Benjamin, whose name was Ephraim, the son of Abi, the son of Zerah, the son of Benjamin, the son of Ephraim, a Benjamin, a man of the tribe of Benjamin.

[illegible]

And he had a few wild, native, and South Sea, and young men, and a goodly number of them not among the children of him, a goodlier person than he: for he, in manners and upward, was higher than any of the people.

And the afts or kith, Saul's father, were full,  
and Kith said to Saul his son, Take now one of the  
servants with thee, and auld, go seek the afts.

It is no Wonder, that he was employed in this Empire, for it probably he had the Charge of looking after his Father's Estate. Which was and is amongst the greatest venes and not demand in antient Times.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not : then they passed through the land of Shalim, and *there they were* not : and he passed through the land of the Benjamites, but they found *them* not.

5. *And* when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave *among* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God,<sup>1</sup> and *there is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

Now let  $u_1, u_2, \dots, u_n$  be the  $n$  eigenvectors of  $W$ , that are *orthogonal* to  $\mathbf{1}$ . To find the  $\lambda_i$ ,

7 Then said Saul to his servants, Behold, *if* we go, what shall we bring, or what? for the bread is spent in our vessels, and I have to let a present to bring to the man of God: what have we?

*Then said Saul to his Servants, Fear I not, for I have got what I will  
we bring the King's Son. This was a Part of the Honour they did to  
Great Men, in those Countreys, to make them a Preſent, when  
they had Occaſion to addreſs themſelves to them. Particularly*

Photographs were then taken, mounted, labeled, and stored in a separate file. The number of photographs mounted per specimen was determined by the number of photographs that were taken. The number of photographs taken per specimen was determined by the number of photographs that were taken.

8. And the next time you find a "good" deal, ask the  
Bookkeeper to make sure that you are not buying more than  
you need. For fifteen years, I have been a member of the Consumer  
Council as our way.

At the same time, the fact that the Wilson-MacKenzie model is not a  $\mathbb{Z}_2$  orbifold is not surprising.

On 13 October, the British left a small force to occupy the fort, the remainder, 600, moved on to the town. The British showed no respect, was to be, that the city was not.

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

1. The final statement, by James M. McMillan, says, let us go on doing as we do today, in the name of God, Amen.

11. *But* as they went up the hill to the city, they found young men standing to hinder them, and had them to the temple, to kill them.

11. And they are in the city, and say, Behold, we are better off than the Jews, for they can say to the city, Give us a sign, or the power to say in the night, Give.

For the purpose of the present case, the House of Representatives of the Government of the City of Atlanta, the Finance Committee of the City of Atlanta, Georgia, is authorized to execute the following order:

13. A. From as yet, I come into the country. I shall find at way find him, before he is up to the high place to enter into the property, which is not to be coming, because he doth believe the fact, and will reward the great that are hidden. Now, therefore get you up, for about this time ye shall find him.

*Deus in te dicitur esse Sacerdos.* Not that which was offered upon the altar, but that which is the object of prayers and sacrifice, of Vultus in Summus Pontifex, the giving of God thanks for the food brought to him, and so we find they did him, and not only full of food, but also of wine, when we find that he had given them a drink of wine, and a drink of Rhen, *et ut daretur et tunc.* This shows, however, that the custom has been of giving thanks to God for the Vultus, such as we have seen, and that it is not a novelty.

14 And they went up into the city: and when they were come to the city, behold, Samuel came out against them, and said unto them, To the high place.

Met them at eleven o'clock, and then for to God in his Providence had ordered things as follows in the next Word.

1. **C** Now the driver is not concerned in his car  
a day before Saturday morning.

In the  $E'$  and the  $V'$  models, we find a maximum of  $E_{\text{eff}}$  at  $\lambda = 1$ .

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

To Morrow at the Time I will be the a Man of the  
Land of Benjamin. This shews that the war was done by Gods  
Direction.

Thus, probably the difference of the  $\chi^2$  values is due to the







After that, then follow to the hill of God, where is the gathering place of the prophets; and it shall come to pass when thou shalt come to the city, thou shalt find them singing and dancing, with a tabret, and a pipe, and a harp, and a lyre, and a lute, and a stringed instrument, and they shall prophesy.

*And that the Spirit of the Lord was called, because they were wont to prophesy, as David did, was a School of the Prophets, who were called Muzzim.*

*Children of Gomer.* [10.] Perhaps they came from a sacrifice, which had been made in the High-places. And now praise God, that he has given us the following Minutes.

*And the children, a tabret, a pipe, a harp, and a lyre, and a lute, and a stringed instrument.* [11.] Music was used in Prophecy, because the Minds of the Prophets were thereby composed, and made apt to receive felt and good Impression.

*And the young prophets.* [12.] Sing the Praises of God, as the Word *Prophecy* sometimes signifies, *Exod. xv. 21. 1 Chron. xvi. 5.* In what Manner this was done, it is not easy for us now to define, or specify.

6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

*And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them.* [13.] This was the highest Assurance of all the Rest, that Samuel anointed him by God's Authority. For God's Spirit suddenly to inspire him with such Thoughts and Affections, that he became like one of them, and a Prophet, in an instant to compose Hymns in the Praise of God; or to accompany them in their Melodies, which he had never learnt. For he was not bred in the School of the Prophets.

*And shalt be turned into another Man.* [14.] Endued with extraordinary Prudence, and Courage, and such like Qualities, as fitted him for the Government and Conduct of God's People.

7 And let it be when these signs are come unto thee, that thou do as occasion shall serve thee, for God is with thee.

*And let it be, when these Signs are come unto thee, that thou do as Occasion shall serve thee.* [15.] As it he had said, I cannot give thee particular Rules about every Thing that is to be done by thee: But scruple not to undertake the Government of the People: For God's Spirit shall guide thee to do that which the Present Occasion requires.

*For God is with thee.* [16.] Be confident of good Success in all thy Undertakings, for God will be with thee, when thou goest out against thine Enemies.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

So great was the Goodness of God, that he immediately fulfilled the last and chief of these Signs. For he was no sooner gone from Samuel, but he felt another Spirit come into him, of Wisdom, and Fortitude, to qualify him for the Government of God's People. Which afterward God took away from him, because of his Sins, *1 Sam. xvi. 14.* See *Psalms li. 12.*

10 And when they came thither to the hill, behold, a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him beforetime, saw, that behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

It began Wonder in all those who knew his Education, that he should on a sudden be inspired as they were, who were bred

up in the School of the Prophets. But who is their Father? There is a Father, as we have seen, *1 Sam. x. 6.* And also among the prophets. [17.]

12 And one of the same place said unto him, But who is their Father? There is a Father, as we have seen, *1 Sam. x. 6.* And also among the prophets. [18.]

*And one of the same place said unto him, But who is their Father? There is a Father, as we have seen, 1 Sam. x. 6.* [19.] This Woman was probably a Widow, a Person among them, who had the care of the young men in the Prophets. Not that she was a Prophetess, but that she was the Father of many of the young Prophets. (i. e. of their Disciples) to teach them to be Prophets. Which he could do now when he was a Prophet. [20.] And made him a Prophet; without the help of any other person. Which was the case of *Isaiah* the Prophet, *Isaiah vi. 1.* [21.] The Meaning of the Word *Father* in this Place, which is the same with *Master*, or *Teacher*.

13 And when he had made an end of prophesying, he came to the high place.

Herein he differed from the Prophets who met him; that he prophesied but for a short Time, tho' not being a Prophet, and when he had done, he went up to the High-places, as we have seen, they came down. Which was probably, a Place of Worship, unto which he went up, to give Thanks to God for his Gift, and to pray to him to prosper him in the Government he was designed for him.

14 ¶ And Saul's uncle said unto him, and his servants, Whither went ye? And he said unto them, We have found the asses: and when we saw that they were not here, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Because hitherto Samuel thought fit it should be kept a Secret between them two.

17 ¶ And Samuel called the people together unto the Lord to Mizpeh;

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations: and ye have said unto him, No, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

*Your God, who himself saved you out of all your adversities and your Tribulations.* [20.] By raising up *Jahel*, whensoever they cried to him for Help: Who never failed to conquer all their Enemies.

*And ye have said unto him, No.* [21.] When he desired them to continue under his Government, they refused, and would not be denied what they asked.

*But set a King over us.* [22.] They would not any longer be governed by God, but have a King settled over them; to whom they might resort for Help.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

*The Tribe of Benjamin was taken.* [23.] This is a Phrase used in the sixth of *Joshua*, about the Discovery of him, who had conspired in the cursed Thing. Which all agree was by Lot.







Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out with one consent.

He herein begins to give a Proof of his Resolution, by this terrible Threatening; and by the Representation he made of the Execution he intended, if he was disobeyed. Whereby it appears, that the Kings of Israel assumed such an absolute Power as *Samuel* described, *Ch. viii.* One Part of which consisted in making War, and raising Soldiers by their sole Authority, and punishing those that did not come to the Army at their Summons.

*And then came out with one Consent.* God who put Courage into *Saul*, possessed the People also with a Fear of offending him, now that he asserted the Royal Authority over them.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh, and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

They spoke this by Way of Stratagem, to make the *Liberty* easy and secure.

11 And it was so on the morrow, that Saul put the people in three companies, and they came into the midst of the host in the morning watch, and slew the Ammonites, until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

*And the People said unto Samuel.* Who, it appears from hence, accompanied *Saul* in this Expedition, to encourage him with Hopes of good Success.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

*And Saul said, There shall not a Man be put to Death this Day.* He prudently dissembled his Knowledge of their Disposal of him, before the Kingdom was confirmed to him. But this Moderation, now that he was wonderfully victorious, argued greater Nobleness of Mind and Goodness. For nothing is more glorious than to be humble and meek in the Height of Power.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

*And renew the Kingdom.* VIZ. More solemnly and unanimously inaugurate *Saul* for their King than they had done before.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they sacrificed sacrifices of peace-offerings before the LORD: and there Saul and all the men of Israel rejoiced greatly.

*Saul* had been anointed in *Ramah* and chosen by Lot in *Mizpeh*; but still some disdained to own him as their King: Which made him content himself for a Time, with a private Life. But now, after this signal Token of God's Presence with him in the late Victory, he was by common Consent acknowledged by all the People for their King.

*Before the LORD.* This Expression oftentimes signifies transacting a Thing before the Ark, which was the Symbol of God's Presence; but here and in many other Places it signifies only doing a Thing with sacrifices and solemn Prayers to God, invoking his Direction and Blessing therein.

C H A P T E R

*Saul loveth the people, and hearkeneth unto their voice: but he despiseth the word of the LORD, and he rejecteth his counsel: for he saith, I will keep the word of the LORD, but I will not do his counsel.*

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye have said unto me, and have now a king over you.

2 And now behold, the LORD hath chosen you, and I am old, and gray headed, and I have walked with you from your youth: and I have walked with you from my childhood unto this day.

*And Samuel, who is now old, is said to be of private Persons, being the King's subject, to be chosen you.*

3 Behold, here I am, witness against me before the LORD, and before his anointed: what have I taken? or whose ass have I taken? or whose have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast none: that is, thou hast not oppressed us, neither hast thou taken any thing of any man's hand.

5 And he said unto them, The LORD hath sworn against you, and he is anointed: and he hath said, ye have not found ought in my hand: and ye have answered, *Thou hast none.*

There cannot be a stronger argument for the Liberty, than we have in this speech of *Samuel*. He saith, I will not take any thing of any man's hand: and he hath sworn against you, and he is anointed: and he hath said, ye have not found ought in my hand: and ye have answered, *Thou hast none.*

6 ¶ And Samuel said unto the people, Behold the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers.

He would not dismiss them, having obtained an honourable Testimony from them as to his own Conduct: and he had represented to them the great Benefits they had received from God, and their Ingratitude to him.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

This is but a very compendious Narrative of what God did for them, from their first coming into Egypt, till they were settled in *Canaan*. And therefore it is to be taken not exactly according to the Words, but in a more extensive Manner, by supplying intervening Circumstances. Thus their Fathers did not cry unto the LORD while *Jacob* was in *Egypt*, but many Years after; neither did *Moses* and *Aaron* newly appear, to make them to dwell in *Canaan*, for they were settled in it by *Joseph*; but only they were principal Persons employed in the scheme of Providence which was directed to, and did end in their Settlement in *Canaan*.

9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

This is a short History of the Calamities which befall them, for their Idolatry, after they came there: some few of which he only mentions: Without observing exactly the Order in which they came upon them.

10 And



10 And they cried unto the Lord, and said, We have forsaken the Lord, our God, and served Baalim and Asherahim: but now deliver us out of the hand of our enemies, and we will serve the Lord.

11 And the Lord sent Jerubbaal, and Bedan, and Jetherai, and Samuel, and said, Turn ye out of the hand of your enemies on every side, and ye shall live in peace.

We find no Mention of *Philo* in the Book of *Judges*, or elsewhere; but many Commentators think that this is another Name for *Barak*; but others think *Sargon* to be the Person here meant, being here called *Philo Dan*, the Son of *Dan*, because he was of that Tribe.

12 And when ye hear that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when the Lord your God was your king.

For the People of *Israel* had levied War against them long before he came against *Israel*, as mentioned in the foregoing Chapter; and that they took Occasion from thence to demand a king, a fearful and impatient of staying till God should raise them up a Deliverer, or command *Samuel*, who was then *Levi*, to go out to fight against him: But they would have a king like other Nations, always at Hand to fight their Battles.

13 Now therefore, behold the king whom ye have chosen, and whom ye have desired: and behold, the Lord hath set a king over you.

*And the Lord hath set a King over you.*] Though they chose to have a King like other Nations, and be governed by God no longer: Yet he still puts them in Mind they could not make one of themselves, but he was set over them by God.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God.

*Then shall both ye, and also the king that reigneth over you, continue following the Lord your God.*] In this Translation, supplies the Words *ye* in this Paragraph, *ye* *shall* *continue following the Lord your God*: This is manifestly appears from the Context to be the Meaning of the Words.

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it ever was against your fathers.

16 ¶ Now therefore stand and see this great thing which the Lord will do before your eyes.

17 Is it not wheat-harvest to day? I will call unto the Lord, and he shall send thunder and rain: that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

*Is it not Wheat-Harvest to Day?*] A very clear Day, and in no Disposition to Rain: Which was not wont to fall in Harvest Time; but in the Autumn, and in the Spring: Called the latter and the former Rain.

*That ye may perceive and see that your Wickedness is great,—in asking you a King.*] It came this was a Divine Confirmation that what *Samuel* had said on this Head was according to the Mind of God: And besides it served to shew them how easily God could destroy them for their wickedness: Likewise what a disadvantageous Exchange they had made in choosing to be governed by Kings like those of other Nations, rather than by Judges whom God raised up, and whom he was disposed to support by such wonderful Acts of Power.

18 So Samuel called unto the Lord, and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins, this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then *should* ye go after vain things, which cannot profit nor deliver, for they are vain.)

*After vain Things which cannot profit.*] He warns them above all Things against Worshipping Idols, whom he calls *vain Things which cannot profit*.

22 For the Lord will not forsake his people, for his great name's sake: because it hath pleased the Lord to make you his people.

We must not understand this as if God proposed the Advancement of his own essential Honour and Glory by the *Irreligiosity* Nation; but that he had great and Beneficial Purposes with Regard to all Mankind, which were to be answered by keeping this Nation separate from all the other Nations of the Earth, *viz.* the preserving of the Knowledge of Himself, the true God, among Men; without which they must necessarily be miserable.

23 Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

We ought not to leave this Chapter without some Reflexions on what is related in it, that we may admire as we ought the SACRED HISTORY, and see the Divine Spirit of it. In this Chapter we have an Account of a very remarkable Change in the *Hebrew* State: We here find this chosen People of God, for whom He had done so many wondrous Works, whom he vouchsafed to govern immediately by his own Divine Wisdom and Power, giving them Directions in all Things, and helping them by his own Right Hand; yet notwithstanding we find them here rejecting this Divine Government, refusing to live any longer under it, and earnestly asking to live under a mere Kingly Government like the rest of the Nations around. Strange Infatuation! Amazing Folly! Presumptuous Insolence! But let us observe what is said upon this Head in the SACRED HISTORY. Why, the Holy Prophet, in the Name of THAT God whom they had rejected from ruling over them, assures them, that notwithstanding all this, they should still be happy, *if they would not turn aside from following the Lord, but serve the Lord in Truth with all their Hearts*. Thus we find the ONE SAME GREAT Principle carried thro' all the Changes of the *Hebrew* State; *viz.* that of worshipping the ONE TRUE GOD with Fear and Reverence. Whether it is *Moses*, or *Jeshua*; or ELDERS, or JUDGES, or KINGS, this is laid down as the Ground-Work or Foundation of all. Whatever Alterations are made this great Point is pursued still: And this indeed was the End and Scheme of the DIVINE PROVIDENCE in selecting this People. To preserve the knowledge of the true God among Mankind, was the great Point in View in the DIVINE COUNSELS, in all that was done to the *Israelites*. And this was the PURPOSE, notwithstanding all their Revolts, and Rebellion, and Changes, was still carried on and accomplished.

#### C H A P. XIII.

1 Saul chooseth a select band. 3 He calleth the people to Gilgal against the Philistines. 5 Jonathan is smitten. 7 The Philistines great victory. 9 The death of Jonathan. 11 Saul's victory of slaying for Samuel. 13 Jonathan's death. 17 The Philistines' victory. 19 and suffer no smother of Saul that the Philistines may have no arms.

SAUL reigned one year, and when he had reigned two years over *Israel*,

2 Saul chose him three thousand men of *Israel*; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan



*The Philistines come up to fight with Israel.* I. S A M U E L. CHAPTER II. VERSES 1-36.

Jonathan in Gibeon of Benjamin, and the rest of the people he left every man to his tent.

And Jonathan hid the gunpowder of the Philistines that was in Geth, and the Philistines heard of it: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

The 1<sup>st</sup> nation, to the Governor of the Philippines, that sent a Captain.] The Portugals though driven out by Samurait Forces, and driven out of the Country, yet it kept some strong Holds.

4 And all Israel heard say, *That* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

That is, they were highly decent to the Negro.

5 And the Philistines gathered themselves together, to fight with Israel, twenty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

*Thirty thousand Chariots, and forty thousand Horses.*) The *Syn* and *Shan* Copies mention only thirty thousand Chariots; and this seems to be the true Reading; for there is no Foundation for believing that the *Ping* could bring into the Field thirty thousand Chariots. (I War, too, we read of nothing like it in all History: Or one would suppose them only Carriages to carry the Baggage of the Army.)

6 When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

Though their wonderful Success against the *Ammonites* had encouraged them to obey the Summons of such a prosperous Lion as *Saul* had been; yet when they saw the vast Army of the *Philistines*, how well they were appointed, and themselves unprovided, their Hearts failed them, and they flunk from him as fast as they could run to him.

7 And *two* of the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

*At this time the Hottentots went over Jordan to the Land of Gath, and the children of Benjamin fled as far as they could from present danger, into the Country of the two Tribes and a half.*

§ 6 And he tarried seven days, according to the  
feet time that Samuel had appointed: but Samuel  
came not to Gilgal, and the people were scattered  
from him.

*And he turned Green Darts, according to the of Time that Samuel had appointed.] We hear no Mention neither when Samuel commanded this, but it is plain he had ordered Saul to wait for him at Gilgal.*

But Samuel came on to Gilead] so far as Saml expected him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt offerings.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came, and Saul went out to meet him, that he might salute him.

II. ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together to Michmash:

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made

supplication unto the Lord. I received my reward  
for it, and offered a burnt offering.

The present paper is a continuation of the work of B. A. Bolshakov, N. A. Bolshakova, and V. A. Bolshakov, who have published a number of papers on the synthesis of polyimides from aromatic diamines and dianhydrides. The authors have also published a paper on the synthesis of polyimides from aromatic diamines and dianhydrides. The authors have also published a paper on the synthesis of polyimides from aromatic diamines and dianhydrides.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

That is, a long  $\alpha$ -M.P.G. is implied for  $\theta = 1$  and  $\gamma = 1$ , very frequently taken as a first approximation.

14 But now thy king, whom thou shalt not continue, the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

*The Lord hath wrought in a Sign after this manner: He that is the Lord hath commanded that I should be a Captain of his army: I have never commanded them to read the Book of the Law: but they refused to do it; and therefore I his Prophet have said, I will say of them,*

[illegible]

15 And I saw Ioffo, and got him up from College to G. A. or B. train, and saw number of the people that were present with him, about six hundred men.

A strange Alteration since the last Year, when he left the *Monasterio* he had twice hundred thousand Men with him, besides those of *Yucatl*. Ch. xi. 6.

16 And Saul and Jonathan his son, and the people *that were* present with them, abode a breadth of Benjamin: but the Philistines encamped in Michmash.

*Gibraltar* was a strong Place, where they could defend themselves better than in the open Field.

17 ¶ And the spoilers came out of the camp of the Philistines, in three companies: one company turned unto the way *that leadeth to Ophrah*, into the land of Shual.

And the Spaniards came out of the Camp of the Pin. Indians, in three Companies.] They sent out Parties thro' several Ways, to manage the Country, there being none to oppose them. Thus we find from sundry Instances was the usual Method of detaching the *brachates*.

18 And another company turned the way to Beth-horon: and another company turned to the way of the border, that looketh to the valley of Zebulun toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel : for the Pharaohians said, Let the Hebrews make *Ham* fwords or spears,

To this miserable Condition the *Phylogians* had reduced them during the forty Year Tyranny over them, of which we read *Judges* xiii. 1. But after *Samuel* had put an End to it, by the great Overthrow he gave the *Phylogians* at *Eber* 120, it seems something strange they had not restored their Artificers. But the Sloth of the *Israelites* appears in their whole Story: And it was not easy, in so short a Time, for Men to learn the Trade.



Which the Philistines wily destroyed, as the Chaldeans, when they destroyed Jerusalem, carried away all the Smiths to Babylon, so that the Jews in the Land, might not arm themselves again: 2 Kings xv. 19.

20 But all the Israelites went down to the Philistines, to harpene every man his share, and his coulter, and his ax, and his mattock.

Not to the Country of the Philistines, for that was too far off from the Part of the Land of Israel; but to their Garrison, which they held amongst themselves, after Samuel had driven the Philistines out of the Country; and probably not the work of the Philistines, but here, but only those who lay near to the Philistines, and were consequently more in their Power.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the swords.

They were all such proper Instruments and Tools for fighting, that necessary Implements in some Degree; but no other.

22 So it came to pass in the day of battle, that there was not a sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son were they found.

Else that day would have been a great day, yet they had Bows and Arrows, and Slings, which the Men of Gath could use, as we see in the next Chapter, 26. And we read Judges xv. 19. That Samson, when he was only armed with Clubs to beat down the Philistines, he broke the Buckram of Spears with Iron Pins, they had sharp stakes hardned in the Fire, as many Austrians use.

23 And the garrison of the Philistines went out to the passage of Michmash.

Some Writers refer this to the Garrison mentioned 20. 3. which Jonathan having smitten, they afterwards joined with the Army at Michmash. But it refers rather to the Garrison mentioned in the Beginning of the next Chapter, 20. 1. and the last Word refers not to the Passage, but to the Garrison. As if it had been said, 23. The Garrison of the Philistines went out to the Passage. For Michmash, as Rabbob: xv. 1. was upon a high Hill, as Gath was between which was a Valley, call'd here a Passage. Into which the Garrison descended to invite the Israelites to battle.

#### C H A P. IV.

1 Jonathan conferred by signs, with his armour-bearer: 2, assaults the Philistines: 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garrison, that is on the other side: but he told not his father.

2 And Saul tarried in the uttermost part of Gibeath, under a pomegranate-tree, which is in Migron: and the people that were with him were about six hundred men;

3 And Abiah the son of Maiah, Ichabod's brother, the son of Phineas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

[The Son of Eli, the Lord's Priest in Shiloh.] These last Words, the Lord's Priest in Shiloh, manifestly belong to Eli, who was the High Priest while the Tabernacle was in Shiloh.

[The Son of Maiah.] Or rather, the Ephod. Which comprehends both Ichabod, with whom and Phineas, for they were inseparable from him. These last, being High Priests, now wore the Ephod, which belonged to him. Saul being now in great Distress, probably he desired for Amiah, to consult God for him, as there should be Occasion. And as appears by the 18th Verse

of this Chapter, had commanded him to bring the Ark with him from Kirjath-jearim.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Benah.

5 The forefront of the one was situate northward over against Michmash, and the other southward over again Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised, it may be that the Lord will work for us: for there is no restraint to the Lord, to save by many or by few.

From this we may see that Jonathan had a true Faith in God, being firmly persuaded that he was able to do every Thing, and needed not the Help or Concurrence of NATURAL CAUSES.

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee, behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9 If they say thus unto us, Turn ye, till we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come ye unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us.

Jonathan could not upon any good Ground have spoken this without an intreat from God, who often has assisted such Thoughts unto good Men. As we see in the Example of Abraham's Servant, Gen. xxiv. 14, &c.

11 And both of them discovered themselves unto the garrison of the Philistines: And the Philistines said, Behold, the Hebrews come forth out of the holes, where they had hid themselves.

[And both of them discovered themselves unto the Garrison of the Philistines.] At the Bottom of the Rocks.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Israel.

[Come up to us, and we will shew you a thing.] This the Garrison spoke in Mockery, thinking they durst not attempt to climb up to them.

Jonathan hearing those of the Garrison make use of those very Words, which he had fixed on as a Sign of Victory, immediately concluded that God had so ordered it, and would certainly render his Attempt successful.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

It is probable that the Garrison, after they had spoken: Jonathan and his Armour-bearer, concerned themselves no farther about them; so that it is likely they climbed up upon a wall, and fell upon the Philistines unawares, and perhaps when they were unarmed, which quite put them into Confusion at once. From the latter Part of the Verse it appears, that Jonathan rushed upon them furiously, and threw them down, and his Armour-Bearer following close killed them before they could recover themselves.

14 And that first slaughter which Jonathan and his armour-bearer made, was about twenty men, within



within as it were an half acre of land, *as if* a yoke of oxen might plow.

It appears as though the Garrison was divided into several Bands, and posted upon different strategic Positions; for the first Party that *Jonathan* attacked seems to have been quite separated from the rest, and posted upon a very small Spot, not more than half an Acre of Land, or as much as a Yoke of Oxen might plow in a Day.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

The *Philistines* hearing of this Slaughter of the twenty Men, undoubtedly concluded that they had been attacked by a considerable Number of the *Israelites*, which put them in a great Confusion. And the King of the Earth under them, and an united People coming against them, probably by God's Interposition, contrived to put them into utter Confusion.

16 And the watchmen of Saul in Gath of Benjamin looked, and behold, the multitude melted away, and they went on beating down *one another*.

*Jonathan* and *Micah* being so far, and Were distressed; so that few and few were found of a Company together.

Not being able, in this Confusion, to distinguish their Friends from their Enemies.

17 Then said Saul unto the people that were with him, Number now, and let who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

Saul, upon the Report of the Watchmen concerning the seeming Confusion of the *Philistines*, concluded that some of his People had gone over to them, and attacked them; therefore ordered them to be numbered to see who were missing.

18 And Saul said unto Ahiah, Bring hither the ark of God: for the ark of God was at that time with the children of Israel.)

*Saul*, finding only *Jonathan* and his Armour Bearer missing, did not know what to conclude, and therefore called in *Ahiah* for Advice. He first inquired of the Lord concerning it, and in what Manner he, and the People with him, were to act; but before the Priest had performed his Office, or while he had his Head bowed forth in Prayer to God, the Rout and Flight of the *Philistines* was perceived so plainly, that *Saul* called to the Priest, as appears from the following Verse to desist, or *cease*, his *Prayer*, as there was no Occasion for further Inquiry, and it was plain what they had to do.

19 ¶ And it came to pass while Saul talked unto the priest, that the noise that was in the host of the Philistines went on, and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him, assembled themselves, and they came to the battle: and behold, every man's sword was against his fellow, and there was a very great discomfiture.

The latter Part of this Verse is spoken of the *Philistine* Army, which it is likely consisting of various Nations, in the Confusion they were put into, they fell upon one another, not distinguishing Friends from Enemies.

21 Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites, that were with Saul and Jonathan.

It appears from this Verse that some *Israelites* either out of Fear, Compulsion or Treachery, were enlisted in the *Philistine* Army; but in the midst of this Battle went over again to their Countrymen.

22 Likewise all the men of Israel which had had themselves enlisted to fight against them, concluded that the *Philistines* were slain, and they also turned, and had after them in the battle.

23 So the Lord has fulfilled that day: and the battle passed over unto *Benjamin*.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed is the man that eateth any food, until I have avenged of mine enemies: for this day the people fasted *very* food.

*Jonathan* in putting the Oath to the People, which was fully obeyed, was the cause of this distress, and confusion, and the Lord has fulfilled that day: for Saul had adjured the people, saying, Cursed is the man that eateth any food, until I have avenged of mine enemies: for this day the people fasted *very* food.

25 And all the chief of the land came to a wood, and there was honey upon the ground.

With the opportunity of this, *Jonathan* and *Micah* took advantage of the Chafe of Rocks, which was the cause of the honey being upon the ground, and they came to the wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but they put their hand to his mouth: for the people had sworn the oath.

27 But *Jonathan* and *Micah* did not when they felt the honey, but the people did: for they were so distressed, and the honey was so good, that they put their hand to his mouth, and they were distressed.

For the honey was so good, and the honey was so good, that they put their hand to his mouth, and they were distressed.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed is the man that eateth any food this day. And the people were faint.

*Jonathan* and *Micah* were not of the People who were present.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

They would have been able to pursue them more swiftly, and to have done greater execution upon them; then they could when they were faint. Thus Men, by their Rashness, hinder what they most desire.

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and flew upon the ground: and the people did eat thereof with the blood.

The People were so faint, and hungry, that when the Chase was given over, they flew upon the spoil as it were like ravenous Birds, so that they had not patience to wait the killing and draining of the Blood from the Beasts in the Manner it ought to have











18 And the Lord sent thee on a journey, and said, Go, and utterly destroy the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst covet in the sight of the Lord?

The command was plain as Words could make it: So that there was no Reason, but his own base Covetousness, why it was not obeyed.

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have utterly destroyed the Amalekites.

A strange Supposition to imagine such a partial Obedience could be pleasing unto God.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

This was a mean Plea, to throw all the Blame on the People, when he should have governed better. And it was worst of all, to prefer Religion to their Disobedience.

22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams.

This most Divine Admonition is inculcated by all following inspired Writers, *David*, *Jeremiah*, and the Prophets. See *Psalm* l. 13, 14. *Psalms* li. 16, 17. *Ezekiel* x. 1. *Isaiah* l. 11, 12. *Isaiah* lvi. 3. *Isaiah* vii. 21, 22. *Isaiah* lvi. 6. *Malachi* vi. 6, 7, 8. *Zachary* viii. 13.

This is indeed the great Precept, which the Scriptures throughout endeavour to establish in the Heart of Man; this they inculcate in every Part, and every Way; by Example as well as Precept. Let it then sink deep into our Hearts: Whoever thou art that readest be strictly attentive to this! Let it be always present with thee; let it never forsake thee; let it be always in thy Remembrance, that thou never sufferest thy Heart to suggest vain Reasons for transgressing the express Commandments of the Lord. Be assured, like Saul, thou wilt herein deceive thyself; thou wilt, like him, suffer for it in one Degree or another. It will draw thee from the Centre of thy true Felicity God. It may in the end perhaps make thee to be rejected by Him from more than Saul was, a Kingdom; even from his Love. The Words of the Lord are true and right altogether, they stand fast for ever and ever. Let us then never think we see sufficient Reasons in our own weak Imaginations for not obeying them. O beware this fatal Error, the Cause of the first Ruin of Man; and what has ever since led him from the right Way: And let us in all Things strictly adhere to the Words of God, and do thereat; then shall we be safe, then shall we walk in the Paths of Righteousness; then shall we have a right Understanding; then shall we do that GOOD AND ACCEPTABLE THING TO THE LORD, which is better than BURNT-OFFERINGS and SACRIFICES, then shall we find PEACE at the LAST: For to obey is better than Sacrifice, and to hearken than the Fat of Rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

*For Rebellion is as the Sin of Witchcraft.* Or the using Divinations, and consulting familiar Spirits, which is expressly declared to be an Abomination to the Lord, *Deuteronomy* xviii. 10—12.

*And Stubbornness is as Iniquity and Idolatry.* This would be better translated is as Iniquity or Idolatry.

The Meaning of the whole Verse is, that as Saul had wilfully disobeyed the Command of the Lord in this particular Point which had been expressly commanded. He was equally guilty in it as if he had used Divination, or worshipped Idols; because it was equally the Command of God, that he should destroy every Thing belonging to the Amalekites, as that he should not use Divination, or worship Idols. And it is upon the same Ground that the Apostle St. James speaking of the general Law of lov-

ing our Neighbours, says, *that he who offendeth in one Point is guilty of all.* Because this Law as well says, *Thou shalt not commit Adultery, as thou shalt not kill,* and so of other Duties towards our Neighbour, and therefore whosoever offendeth in any Point of Charity or Duty, becomes guilty of this whole Law, *Thou shalt love thy Neighbour as thyself.*

*The Lord—hath—rejected thee from being King.* That is, will not suffer the Kingdom to descend to thy Posterity: For Saul himself continued King till the Day of his Death. Though perhaps his coming to an untimely Death in Battle, may be considered as being rejected from being King; and it deserves to be remarked that he was slain by the Hand of an Amalekite, 2 Sam. i. 8.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

It is not certain whether he led the People into this Sin, or they led him. This seems to be only an Excuse, he having no Reason to fear the People, who were all at his Command.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

*Now therefore I pray thee, pardon my Sin.* By deprecating God's Displeasure.

*And turn again with me.* To Gilgal; from whence he came forth to meet Samuel.

*That I may worship the Lord.* And by thy Prayers obtain a Pardon.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

That casual Rent of his Garment Samuel took to be an apt Representation to set as it were before Saul's Eyes, the rending or taking away of his Kingdom from him.

29 And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent.

*And also the Strength of Israel.* This might be translated (and seemingly more agreeable to the Context, the ETERNITY of Israel; or the FAITHFUL of Israel; as the Prophet is here discoursing of the IMMUTABILITY of God.

*Will not lie, nor repent: for he is not a man that he should repent.* The Prophet here speaks of the REAL ESSENTIAL ATTRIBUTES of God, as they are in himself; and in this Sense God cannot repent, for he is immutable; but when he changes the Method of his Proceedings agreeable to his ESSENTIAL WISDOM and UNALTERABLE PURPOSES, then to give an Idea of it to Men, God is said in the Scriptures TO REPENT; as in the 11th Verse of this Chapter. So that if we consider it in this Light, there is no Contradiction between the foregoing Place, and what is said in this Verse.

30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

*Yet honour me, I pray thee, before the Elders of my People, and before Israel.* He submitted to the Sentence; and only desired while he was King he might not lose his Honour with those that waited on him, and with the rest of his Subjects.

31 So Samuel turned again after Saul, and Saul worshipped the Lord.

*And Samuel turned again after Saul.* He said before he would not. *ver. 26.* But upon his Importunity (and ordered perhaps by God) he altered his Mind. For he spake before only his present Thoughts, which upon further Reason he might change.

*And Saul worshipped the Lord.* In the Company of Samuel; that the People might not despise his Authority, while he held it.



32 ¶ Then said Samuel, Bring your father to me: Agag the king of the Amalekites: and Agag came unto him delightfully. And Agag said, Surely the bitterness of death is past.

And strong can not be debatch'd ) With a soft Pace, treading  
after a nice and delicate Manner

And *Agag* said, *Swear the Bottom of Death* (p. 97). Being spared by *Saul* and his Soldiers, he feared no Hurt from a Prophet.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

This Verse shews he had been a bloody Tyrant, and was now cut off, not merely for the Sins of his Ancestors four hundred Years ago; but for his own merciless Cruelty.

*Samuel* perhaps only commanded *Agag* to be cut in Pieces by the proper Officers, tho' it is expressed as if he did it himself; and in those Days indeed it was no unusual Thing for the greatest Persons to perform their Executions.

*Before the LORD in Gilgal*] That is, before the Altar of the LORD where they had been praying and offering Sacrifice.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

Nevertheless Samuel returned to Saul; Yet he had still so much Love to him, or to his Country, as to lament the sad Condition into which he was fallen.

## C H A P. XVI.

1 Samuel is ordered by God to go to Beth-lehem to anoint one of the sons of Jesse as king. 12 David is pointed out to him to be the person. 13 He anointeth him, and the spirit of the Lord cometh upon him. 14 But departeth from Saul, and an evil spirit troubleth him. 19 David is sent for to sooth Saul's troubled mind with music.

**A**ND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? If Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

*And Samuel said, How can I go? That is, with Safety.*

*And say, I am come to sacrifice to the LORD.*) Which he, being a Prophet, might do any where: All the ritual Laws being subject to the Prophets.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

*And call Jesse to the Sacrifice.]* To the Feast upon the Sacrifice: Unto which they might invite their Neighbours and Friends.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably?

*And came to Beth-lehem, and the Elders of the Town trembled at his coming.]* They went out, it is likely, to meet him, but trembled or were afraid, not knowing what his Errand to them was.

And said, Come! thou *peaceably?*) They were afraid that he came to reprove them for some Sin that was in their City.

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jehoiada and his sons, and called them to the sacrifice.

And he said, *Preach ye*, I am come to judge you, unto the End; That was one Intention of the coming, and the other was an-  
ther (to anoint *David*) he was not bound to declare it, for  
where there are two Ends of any Action, one may with-  
out Injury to Truth declare the one, and conceal the other. As  
*Moses* did, who told *Pharaoh* they must go out of Egypt to God in  
the Wilderness; but suppressed their Intent, as to march to the  
Land of *Canaan*.

6 ¶ And it came to pass when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

*That he sat in Ephraim, and said, Shall the Lord's Mercies be forgotten? Beholding a goodly Person, handsome and well as appears by the following Verses he concluded with himself, that this was the Person God designed for his Anointed.*

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD* seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

*And the LORD said unto Samuel, By a secret, inward sug-  
gestion.*

<sup>8</sup> *Look not on his Countenance, &c.* } All have not a noble Spirit, who have a noble Aspect, as appeared by *Sam'l*. Which should have made *Samuel* not conclude so hastily, from a goodly Appearance.

8 Then Jesse called Abinadab, and made him pass before Samuel: and he said, Neither hath the Lord chosen this.

*And he said, Neither hath the LORD chosen this.]* God suggested to him, as he did concerning the former, that he did not approve him.

9 Then Jesse made Shammah to pass by : and he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

Again *Jesse made seven of his Sons to pass before Samuel.*] Not all at once, but seven in all, one after another in Order, *David* being the *Eighth*.

And Samuel said unto Jeſſe, The LORD hath chosen theeſe. Theſe Words ſhew, that he had acquainted Jeſſe with his Duties: But theſe four of his Sons, among whom he was to chooſe one to be King, were no more qualified for it, than the three firſt: For he had eight Sons in all, *Ch. xvii. 12.*

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

By this it appears, all this was transacted between the Sacrifice, and the dressing of the Meat for a Feast upon it.

12 And he sent, and brought him in: Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

*And the LORD said, &c.]* Probably by some Inspiration into Samuel's Mind.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David, from that day forward: so Samuel rose up and went to Ramah.



[illegible][illegible][illegible]

[The next day] I was told by [P. . . ] But most probably  
[the person] was not giving me the right information; for it ap-  
peared that [P. . . ] was a thing done  
by [the person] acquainted with it.

10. On the 17th of the Lord departed from  
Sabbath and on the 18th from the Lord troubled  
him.

[illegible][illegible]

15 And Saul's servants said unto him, Behold now, an evil hath come from God troubleth thee.

and the *Genius* of the *Countess*, *Belshazzre*, an evil Spirit from  
 another Country, which they could not but observe a strange  
 Disturbance in him. Which they looked upon as so unusual,  
 that they ascribed it to the Hand of God, and perhaps thought  
 much of it, as being occasioned by the Operation of some evil  
 Spirit, in the Person of God.

14. And now command thy servants which  
are in the house, to seek out a man who is a cunning  
player on an lute: and it shall come to pass when  
the evil spirit from God is upon thee, that he shall  
play with his hand, and thou shalt be well.

*The Holy Spirit, & Son of God is upon thee.* When a Vncholy fit seizeth thee,

*Heard, and then said, Hark, and then said be still.]* It being now Noon, they hoped by this Means he might receive some Relief: And perhaps they had seen some Experiment made on it, upon Man and the like Condition; for Music wonderfully affects the Spirits, and consequently the Blood: And hath a pleasant Virtue, to cheer and delight those who are sad, and comfort those who are sorrowful, as *David* sometimes was.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *see* is coming in plying, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord *is* with him.

It is likely that was some Friend or Acquaintance of *David's*, who had a Mind to bring him to Court. And therefore reckons up all his good Qualities, as well as his Skill in Musick; together with his success in all Affairs: Which though he managed with great Prudence, yet he could not have been so constantly prosperous, if God had not blessed him.

10. ¶ When thou shalt find making is unto thee  
 an hind, Send me David thy son, whom I will re-  
 ceive.

And Jeff took an axe, and with it cut, and a bottle of wine, and a keg, and sent them to his son unto Sam.

[illegible]

21 And David came to Saul, and stood before him; and he loved him greatly, and he became his armour bearer.

But *Darwin* could not have been so easily satisfied and left him among the ranks of his servants. The following day flew the anointing of *Darwin* with a Master that "must have known" of, could not be happy that he would have had him to his Court.

22 And Said unto Joseph, saying, I have found grace in thy sight, and thou shalt be my lord: now therefore, I beseech thee, let me dwell in the land of my lord: for I have heard of the good land of Egypt.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

So *Satan* is said to be "a great *angel*." All "Masters" are said to have the "Power of *Mutek*," both to put up *Phantoms* and to take them down, according to the "World-Kings" and "Masters of the *Magick*." It is for the *Angels* that it is said, to regulate *Mutek* and *Mutek* and to ally and forthen them that are *Angels*, and to be *Angels* in the *Mutek*. Many Instances are mentioned by *Wizards*, of *Devils* of the Body having been cured by *Mutek*, as well as those of the Mind. And it hath even Power over *Brute* Creatures.

*Ascheron Spectator*, 17<sup>th</sup> Feb. 1911. The following "acid intervals" in his Discharge, which were brought on by *Danzel's* playing on the Harp.

## C H A P. VIII.

[illegible]

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephraim's dominion.

By this it appears, that the *Pl. Indes* had invaded the Country of the *Boachas*, and possessed themselves of some Parts of it.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Ephraim, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.

*Goliath of Gath.*] For to this City the *Philistines* fled when *Jehoiada* rooted them out of the Land of *Chanaan*, *Jer.* c. 22. 24. And there they propagated a Race of *Giantes*; that is, People of great Stature and Strength.

*Whole Height was 4.5 Cubits and a Span.]* About eleven feet three inches.

- And



2. And *he* took on him a skin, and lay upon his bed, and he was warmed with a coat of mule; and the weight of the coat gave them and themselves liberty.

And he was born in a Carpenters' Workshop With Plaster and Brick,  
 And on my mother's side, I have a Cousin

*And the He got a little more, and said that if he was allowed to have two Limited Points, which was a great burden to be worn, and Armory, and a whole lot, if we really got Grant's vast State, and Barker would happen to be too rich for the fish, and so on, and so forth, and this was, to him, the only way of getting on the American side of holding the force of Swords, Speech, and Dollars.*

6. And *Jebede* girded of brass upon his leg, and a ring of brass between his shoulders.

That he might be no where vulnerable. For the Target defended his Neck as well as his shoulder.

— And the flail of his spear was like a weaver's beam, and his spear's head was of six hundred flecks of iron: and one bearing a shield, went before him.

*Warble a Warble*.—P. 10, (1) the Blum of a Lemon and the Spear's Head are about the same size as of Perry About five and twenty Pound Weight.

8. And he flood and came unto the armies of Ifrahim, and fled unto them, And he say ye come out to let your battel in aray? and not I a Philistine, and you servants to Saur? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

*It is* to add to *gifts* to me, and to *believe*, then will we have *Servants*; *Gehato* would never have preferred to have made this Offer, especially for 100 Days together, had it not been with the Consent of the Lords of the *Phyngma*: But we find they did not stand to it afterwards.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. X

12 ¶ Now David was the son of that Ephrathite of Beth-lehem judah, whose name was Jesse, and he had eight sons : and the man went among men for an old man in the days of Saul.

*N. D. David was the Son of that Ephraimite of Bethlehem, A. D. 1693, and 1727, He being chosen by God to combat with Goliath, an Account is here given of whom he was defended.*

13 And the three eldest sons of Jesse went, and followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the first born, and next unto him, Abinadab, and the third, Shammah.

14 And David was the youngest : and the three eldest followed Saul.

*Doi Aki no yong* was not put to the Hardships of War ; but the Emperor ordered to give them Prince and their Country in the name of common Danger.

17 But David went, and returned from Saul, to feed his father's sheep at Beth-lehem.

In the Beginning of this War, it is likely, *Sordani* *Parent* *Leone* to his Father, contenting himself with three of his Son, who came to his Assistance, with the Hazard of their Lives.

16 And the Philistine drew near, morning and evening, and presented himself forty days.

17 And I will find out the Doer thereof, and will bring him forth by the hand of his arm, and will break down the tower of his bulwark, and will pull down the high fortification, and will bring him down to the ground, and will make him as a broken vessel.

For I did not know that Professor [redacted] was  
[redacted] B. [redacted] [redacted]  
D. [redacted] [redacted] [redacted] [redacted] [redacted]  
[redacted]

18 And carry the fifteen chests of gold and silver  
of the king to the island, and lock the chests, and  
bind the chests with iron, and take the money.

Which layout might be a *syncretic* one?

Under the *Interfaith Dialogue* program, the participants signed a "Joint Declaration of Intent" and a "Pledge" to the mutual respect and understanding of the religious and cultural identity of each other and to work with one another to promote their common good.

19 Now Saul, and they, and all the men of Israel, came together in the valley of Elah, fighting with the Philistines.

[illegible]

And David rose up early in the morning, and hit the flint with a knife, and saw sparks, as *Job* had commanded, and he went to the trench, as the host was going forth to the fight, and he entered in the battle.

But the  $\chi^2$  test may probably be misleading, because with the H. n. v. is far rounded.

For Israel and the Philippines but at the bat-  
tel in any army or unit army.

22. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

He left the Provision which his Father had sent his Brethren with some proper Person, it being no Time to present it to them when they were just going to engage.

23 And as he talked with them, behold, there came up the champion—the Philistine of Gath, Goliath by name—out of the armies of the Philistines, and spake according to the same words: and David heard *him*.

Though the Armies stood ready to engage, yet the Vanity of *Gehazi* made him once more decline the Matter might be determined by a single Combat.

24 And all the men of Israel, when they saw the man, fled from him, and were fore afraid.

That is, none of the *Indians* dared to come to an equal Distance from their Camp, as *Grant* did from that of the *Peterburgers*; and probably some that advanced further than the rest, retired back again when they saw *Grant* advancing. For it is plain, from what follows, that the *Indians* did not flee out of their Camp upon this Occasion.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be *Uzzai*: the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

To make his *Father's House free in Israel*, was to make them free from paying any Tribute or Taxes.



26 And David said to the men that stood by him, saying, Why stand ye here? Go to the man that hath come to fight with me, and take away the reproach from me: for I have seen this uncircumcised Philistine, that he should defy the armies of the living God.

He saith that he is not to be feared, that he might be understood to say, that he would not be overcome by any man, supposing an high Indignity, that he should be overcome by the living God, and that he should be overcome by the great Power of the Lord, and the strength of God was not much more than his own.

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why standest thou down here? I will vex thee, for thou hast done few things, and thou art come down, that thou mightest see the battle.

¶ *He took his Staff in his Hand. His Passion made him to be angry with him, for he saw how they despised him, and how he was despised by the men of Israel.* And Eliab said unto David, I have seen thee of late keeping the flocks, and thou art come down, that thou mightest see the battle.

29 And David said, what have I now done? Is not this word?

¶ *He said to David, I have seen thee of late keeping the flocks, and thou art come down, that thou mightest see the battle.* He said to David, I have seen thee of late keeping the flocks, and thou art come down, that thou mightest see the battle.

30 ¶ And he turned from him towards another, and spake after the same manner: and the people answered him again after the former manner.

¶ *He said to him, he would not go to fight with Goliath; and they said to him, what would he do if he killed him.* He said to him, he would not go to fight with Goliath; and they said to him, what would he do if he killed him.

31 And when the words were heard, which David spake, then murmured David before Saul: and he stood for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

¶ *Not both together but at several Times: and therefore this Part of the Verse might more properly be rendered, And there came a Lion, or a Bear.* The Meaning of what David says is plainly this, that it when he led his father's Flocks at any Time, a wild Beast broke in upon them, either a Lion or a Bear; that he was wont not to fly away, but to drive them off, and even pursue them till they had dropped what they had taken from the Flock.

35 And I went out after him, and smote him, and delivered him out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

¶ *David here seems to speak of some particular Instance, which had once happened to him, wherein the Beast he pursued turned again upon him: but that he had Strength and Resolution enough given him to close with it, and, catching it by the Hair of its Head, plunged his sword, or whatever instrument he had in his Hand, into him, and killed him on the spot.* It is no impro-

bable Thing, that, in that Age and in those Countries, it was usual to pursue, with proper Arms, these wild Beasts that came to devour their Flocks. And Travellers tell us, that at this Day a single Arab, that is properly instructed, will pursue a Lion, and if he overtakes him will get the better of him. But that such a Youth as David should have so extraordinary a Courage and Strength, cannot readily be accounted for, but by supposing, as the Scripture informs us, that the Spirit of the Lord was upon him, and that he was fortified by these Things, to fit him for the greater Things he was intended for.

There is a remarkable, and never to be sufficiently admired Modesty, in the Relation of David. And he concludes it by attributing all to the Goodness and Assistance of the Almighty. And hath all his Confidence of Success over Goliath upon the same Foundation, in that he had defied the Armies of the Living God.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

¶ *We find here David fixing all his Hopes, and acknowledging all his Success to depend upon God; he foundeth his Expectation of overcoming Goliath, because he had seen the power of the living God, and he trusts that this living God, who had before delivered him out of the Paw of the Lion, and the Bear could deliver him from Goliath, however great his Stature and Strength were.*

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail.

¶ *And Saul armed David with his armour, &c.]* Not that which he was wont to wear himself (for he was to tell it would not have fitted David), but he ordered them to bring out of his Armoury an Helmet and a Coat of Mail for him.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved it: and David said unto Saul, I cannot go with these: for I have not proved them. And David put them off him.

¶ *He was not accustomed to wear such Things, not being used to go armed: And therefore begged leave to lay them aside; as likely rather to incumber him, than facilitate his Intrepize.*

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistine.

¶ *He took his Staff in his Hand. His Shepherd's Staff. And he drew near to the Philistine.]* It seems David made the first Motion towards him, to shew he was in no Fear of him.

41 And the Philistine came on, and drew near unto David, and the man that bare the shield went before him.

42 And when the Philistine looked about and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with slaves? and the Philistine cursed David by his gods.

¶ *Goliath, it's likely, in his Wrath wish'd that Dagon and Ashtaroth and the rest of his Gods would confound David.*

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then



45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

By a Commission from Him, who commands all Creatures in Heaven and Earth: And in a full Assurance that He will deliver thee into my Hand.

46 This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcass of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

It is plain that *David* does not here vainly boast of *God* he had done, confiding in his own Strength; but that being full of Faith he preacheth the Divine Omnipotence, and speaks by a prophetic Influence of a certain Victory not only over *Goliath*, but the whole Army of the *Philistines*.

That all the Earth may know that there is a God in Israel, Superior to all other.

47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And all the Earth shall know that the Lord is with us, and we shall be victorious. Learn that the Lord is with us, and we shall be victorious to effect his Design. *David* did not wait for the Lord's help, but all to God, in whose Power and Might he was to triumph over his own.

For the Battle is the Lord's, and he will give you into our hands. The Battle was proper to the Lord, and he will give you into our hands. *David* did not wait for the Lord's help, but all to God, in whose Power and Might he was to triumph over his own.

What a great Design is this, to show that the Lord is with us, and we shall be victorious. *David* did not wait for the Lord's help, but all to God, in whose Power and Might he was to triumph over his own. *David* did not wait for the Lord's help, but all to God, in whose Power and Might he was to triumph over his own.

48 And it came to pass when the Philistine saw David, and came and drew nigh to meet David, that David hailed, and ran toward the army to meet the Philistine.

*Goliath* having nothing but Victory in his Thoughts, marched in a frateley Manner, pompously covered with Armour, and fearing nothing. But *David* being loaded with no Armour, nimbly ran towards him, and knocked him down with a Stone from his sling, before he had so much as drawn his sword out of his Sheath.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

And smote the Philistine in his Forehead, that the Stone sunk into his Forehead. Which either was bare, (he perhaps contemning *David* so much, as not to pull down his Helmet over his Face) or else the Stone was thrown with such a Force, that it pierced the Helmet first, and then his Forehead; or went in at the Place which was left open for his Eyes. However it was, the Divine Hand directed it: For though there were Men so wonderfully Skillful as to hit a Mark that was fixed and immovable, tho' small and at a Distance; yet none had such admirable Skill as to be sure to hit a Mark that was in Motion, as *Goliath's* Body was at this Time.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and

flw him; but there was no sword in the hand of David.

11 Then the David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and flw him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and flw him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

12 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of Ekron: and the remnant of the Philistines fell down by the way to Gazara, even unto Gath, and unto Ekron.

13 And the children of Israel returned from chasing after the Philistines, and they pitched their tents.

14 And David took the head of the Philistine, and brought it to Jerusalem; and he put it in armour in his tent.

And *David* took the head of the Philistine, and brought it to Jerusalem; and he put it in armour in his tent. *David* did not wait for the Lord's help, but all to God, in whose Power and Might he was to triumph over his own.

And *David* took the head of the Philistine, and brought it to Jerusalem; and he put it in armour in his tent.

51 And when Saul saw David go forth against the Philistines, he said unto Abner the captain of the host, Abner, why dost thou thus? And Abner said, Why thou livest, O King, I cannot tell.

It is not a little strange, that *Saul* here spoken of as not knowing who *David* was, when he had a Relation in the foregoing Chapter of his finding for him a Court, being highly pleased with his Behaviour, and made a Match with his Mulick, to give him his Armour, and to bring him to his Father *Jesse*. It is not a little strange, that *Saul* here spoken of as not knowing who *David* was, when he had a Relation in the foregoing Chapter of his finding for him a Court, being highly pleased with his Behaviour, and made a Match with his Mulick, to give him his Armour, and to bring him to his Father *Jesse*. And in this Chapter *Saul* is made of *Saul's* taking to him, and sending him to his Father *Jesse*, and he went on to fight the Philistine. But it may be observed that *Saul*, in this Place, does not expect an entire Change of *David's*, but only enquires whose Son he was. So that it does not appear that he had entirely forgot his Face, tho' it might have been mended, by having fed his Father's Flock in the Wilderness, exposed to all Weathers, for some Time before; but either *Saul* had never before made any Enquiry about whose Son he was, or else both he and *Abner* had forgot whence he was. And this might very well happen to a King and a General of an Army, who daily see and have to do with so many different Faces, and who pay so little Regard to Titles of this Sort. It is probable they had looked upon *David* as a skilful Player on the Harp, and had even made him the King's Armour-career for some Time, without concerning their Eyes to enquire of what Family he was. And though Mention is made, in the 18th Verse of the foregoing Chapter, of the Family of *David*, by him who recommended him to him, yet little Notice might be taken of this, especially as the King was then disordered. And as to what is said in the 21st Verse, of *Saul's* sending to *Jesse* to ask his leave for *David's* Stay; this was probably dictated by some of *Saul's* Ministers, in the Name of *Saul*, without his being the wiser for it, or knowing what Son *David* was.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.







him, but let the hand of the Philistines be upon him.

*And Saul said to David, Behold my daughter Merab, her will I give thee to Wife. [He that but thanks himself of the Promise he had publicly made, unto him that should kill Goliath. The Performance of which David did not demand, but in Modesty left it to Saul's own Conscience. Who now intended nothing less, as appears by the Sequel, than to be as good as his Word.]*

*Only be thou valiant for me, and fight the Lord's Battles.]* Saul, at the same Time he proposes to give his Daughter to David, intimates, that he should still perform some other military Exploits, and to give the better Colour to this Request, he calls it fighting the Lord's Battles.

*For Saul said, Let not mine Hand be upon him.]* Now he seems to have some Sense of Honour, and to lay aside those base Thoughts of murdering him himself.

*But let the Hand of the Lord be upon him.]* By whose Hand, God's just Judgment is ordered Things, that Saul himself tell.

18 And David said unto Saul, Who who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

*And what is—my Father's Family in Israel.]* In Riches, for otherwise David's Family was as noble as any in Israel.

*That I should be Son-in-Law to the King.]* This was not a Refusal of the Honour, but a modest Acknowledgment how unworthy he was of it, and intimates such Modesty and Prudence, that considering David's Youth, and all other Circumstances, we may well conclude that nothing but the Spirit of the Lord being with David, could make him act so wisely.

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

A most high Affront to David, and a very unjust injurious Treatment of him. How Jonathan resented this Usage we are not told. It is likely his Duty to his Father made him entreat David to take it patiently; and to look upon Saul, as one that was sometimes beside himself, and did not know what he did.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

Not out of any Love to David, or desire to perform his Promise. But because he hoped by her Means to bring his Ends about, of destroying David.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law, in the one of the twain.

*And Saul said, I will give him her, that she may be a Snare to him: And that the Hand of the Philistines may be against him.]* He hoped his Daughter, in Obedience to him, might be persuaded to bring him into some Snare that he would lay for him. Or, that being exposed to great Dangers (which he was to undergo, as a Condition of having her to Wife) he might perish in some of them.

*Wherefore Saul said unto David, Thou shalt be this Day my Son in Law.]* That is, shortly within a Time, it is likely, prefixed by Saul.

*In the one of the Twain.]* Saul seems in this to have told David, that though some Reasons of State had obliged him to give his elder Daughter to Adriel; yet still he would have him for his Son in Law, by giving the other unto him.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

It seems David was not forward to embrace Saul's Offer; having been so grossly abused: Therefore Saul ordered his Courtiers in private Discourse to take Occasion to persuade him to it.

23 And Saul's servants spake those words in the ears of David: and David said, Seemeth it to you

a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?

Having no Estate, and of small Credit. And therefore unable to endow her according to her Quality.

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry; but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

*The King desired not any Dowry, but an hundred Foreskins of the Philistines.]* It was customary in that Time for the Kings to give a Present, or, as it is rendered, a Tax, to the Son-in-law, when he received his Wife. Saul made this demand of David, probably, as thinking that the Son-in-law would be dreading of attacking the Philistines at a Distance, or, at great Hazards, in order to get the proposed Number of Foreskins, within the Time limited, would bring him into such dangerous encounters, as he could scarce escape from. It is likely that Saul required the Foreskins rather than the Heads of the Philistines, to take away all Possibility of David's decaying him, by taking the Heads of such of his own Men as might fall in Battle, and passing them on him for the Heads of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.

*And the Days were not expired.]* Which were appointed for bringing in the 100 Foreskins of the Philistines.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and brought them in full tale to the king, that he might be the king's son in law: and Saul gave him Michal his daughter to wife.

He gave Saul double of what he demanded: partly to shew his Sense of the Honour he had done him, and partly to express his Love to his Daughter, and to declare his Intention to venture his Life freely to do him Service.

28 ¶ And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him.

*And Saul saw and knew that the Lord was with David.]* He was convinced of it, by the Success which he constantly had in all his Undertakings.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

*And Saul was yet the more afraid of David.]* Having thus advanced him; and seeing no Hope of bringing his Designs to pass against him.

*And Saul became David's Enemy continually.]* He was every Day more resolved to destroy him. Such strange Blindness, did his Anger and Hatred, and such like Passions, bring up in him; that he set himself against him, who he gave and knew had God for his Friend.

30 Then the princes of the Philistines went forth: and it came to pass after they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

*And the Princes of the Philistines went forth.]* To fight with the Israelites. Who had highly incensed them by David's late Action, as well as by former Battles.

*And it came to pass after they went forth, that David behaved himself more wisely than all the Servants of Saul.]* By endeavouring it is likely, the Designs of the Philistines, and preventing them. For we do not read, that they came to a Battle.

#### C H A P. XIX.

1 Jonathan delighteth to David that his father purposed to kill him.  
4 He afterwards persuadeth his father to a reconciliation with him.



8. *De la mort de David, l'indigne, et de son fils, Sado, qui  
fut assassiné par son frere, pour l'indigne mariage de son  
frere avec la femme de son frere.* 11. *De la mort de son frere  
et de son frere.* 12. *De la mort de son frere, et de son frere.*  
13. *De la mort de son frere, et de son frere.* 14. *De la mort de son frere,  
et de son frere.* 15. *De la mort de son frere, et de son frere.*

AND Sud spoke to Jonathan his boy, and to all his servants, that they should kill Dagon.

When he could not defy Family Court, he declared open Enmity to me, and continued his Son and his whole Court to make him away. Some of which he thought would obey him. But strange that he did not think to *murder* Doctor, if he knew the Enmity he had to him; and he could not well be ignorant of it, since he had so publicly declared it, as we read, *Ch. xiv. v. 2*. But he imagined his Love to a Father, would overcome his Love to a Friend. And there was a great Providence of God in it, confounding his Mad to rally to *perdition*, as by that Doctor came to be certainly informed of his Danger.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a forest, and hide thyself:

3; And I will go out and stand before my father in the field where thou art, and I will commune with my father of thee, and what I see, that I will tell thee.

*And the children in Father in the Field* } In which, it is to be  
Said, that he is in the Morning, and take the rain. And there  
about he were *Diana* to him, in some rest place. Then he  
made to be acquainted him with the face of his Daughter with  
his father.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king be against his servant, against David: because he hath not sinned against thee, and because his works have been to thee-ward very good.

*And I rather feel good of Donald into Saul's Father.] A noble Act of Heroism to adventure to commend him to one, who was his declared Enemy.*

5 For he did put his life in his hand, and flew the Philistines, and the Lord wrought a great salvation for all Israel: then shall thou, and shall rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

*And then, I put it in his Hand*] Or, in the greatest Hazard, *He puts him in Mind* of that hazardous Enterprize, wherein he threw *Gedrah*, in which *Darrah* did indeed hurt his Limb greatly, for had he marked with his Sling, he must certainly have been slain.

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

From this and other the like it appears, that *Saul* was of a hasty precipitate Temper; and that he had no great Reverence for an Oath. But as he swore inconsiderately, so he as quickly and inconsiderately broke His Oath, which may be a Lesson to us never to take an Oath upon any Occasion; but with the greatest Seriousness, and an inward Veneration.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

All their Battles were only between Parties, for *Darius* commanded no more than a thousand Men. *Cœ. xviii. 13.* And if the whole Army of the *Phœnicians* had been gathered together,

27. I would like to thank the Army of Brazil and them, the War Captain of the HOR.

6 And the evil spirit from the Lord was upon Saul, as he sat in his house with his page and his handmaid: and David played with his harp.

Q. And Dan [performed the Dance] He did not omit the Dance to Sam, though he knew this Dance.

10 And Saul fought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

*Saul's* Wrath and Fury made him forget his Oath: So dangerous it is to be possessed with such Passions. It is much likely from *Saul's* having a Javelin always in one hand, his Hand, that it was usual for Kings in those Days to hold one in their Hands, in the same Manner as a Scepter in after Times, as a Mark of Royal Authority.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, To morrow will not thy life be long, to morrow thou shalt be dead.

*To play him in the Morning.*] As he went out of the Dining Room House. By this it is apparent, when he met the Duke, he was the more enraged, and accordingly pursued him to the

from her brother, *Leontine*, or from other friends. It is, perhaps, the law rapierist. Perhaps now lying about the Hall.

12 ¶ So Michal let David down through a window: and he went and fled, and escaped.

It seems likely that a considerable Part of the 17th Verse, from the 11th to the 29th Verse refers to this Escape of *David*. The 29th Verse seems entirely descriptive of it, and applicable to no other Event of *David's* Life, that we read of. *By the Place run through a Troop, and by my God I escaped over a Wall.* *Saul's* Messengers that were sent to slay him in the Morning, undoubtedly surrounded his Wall, and were upon the Watch, and therefore *David* had Reason to look upon his escaping them to be a wonderful Deliverance in which the Providence of God was concerned. *By the Place run through a Troop.* And it is highly probable, that after *Mehai* had let down *David* from the Window, he was obliged to climb over the City Wall to escape the Watch at the Gates; to which the latter Part of the Verse refers, *As by my God I escaped over a Wall.* This could not only as a general Circumstance seems an odd Thing to be mentioned in a lofty Song of Praise and Thanksgiving to the Almighty: But if we suppose it to refer to such an Escape from the most imminent Danger, we see sufficient Reasons for *David's* making it a Subject of his Praise.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolster, and covered *it* with a cloth.

And Michael took an Image.] This was likely something that he dressed up in the Figure of a Man to save the *Old Man*, rather than any Thing he had in the House; her Intention was to lose *David* the longer Time for a Rape, and pretend to him to be sick, she thought that this Image, under the Bed-Curtain, might pass for *David* asleep to those that went into the Chamber. And to make it still more natural, she covered the back Part of the Statue that appeared in Sight with Coat-Linen, of the same Colour as *David's* was, so that any one might take that a glimpse View for the back Part of *David's* Head. Thus explaining the Meaning of *she put a Pillow of Cloths Hair for his Back*.

14 And when Saul sent messengers to take David, he said, He is sick.

And when Saul sent Messengers to take David,] Her not coming out of Doors, where they watch'd for him, Saul sent other Messengers to take him in his House.

*She said he was a L.*] Her Affection to David made her tell an Untruth; whereby he gained more Time to get to a Place of Safety.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him. 16 And

16 And



to A. I. when the milk-givers were coming, he held, *z'z'z'z'*—an image in the throat, with a pulse of goats *o, o* for his mother.

### An Image Decked up with Great Hair, Refining a Man

17 And Saul said unto Michal, Why hath thou deceived me to, and thou sayest thou sayest, that he is dead? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

[illegible][illegible]

18. ¶ So David fled, and he fled and he came to Samuel to Ramoth, and he told him what he had done to him: and he and Samuel went and dwelt in North.

19 And it was told Ezer, saying, Behold, David  
is at Beth-lehem in Ramath.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

And Saul sent Messengers to take David.] His implacable Hatred had abolished all Respect and Reverence to *Samuel* (under whose Protection *David* now was) and to the College of the Prophets, which was a kind of Sanctuary unto those who fled to it.

*The Spirit of God was upon the Men, & Saul, and they also prophesied.*] That is, Praised God in Heaven, by a sudden Impulse which they could not resist; for that they were no longer Masters of themselves to do the Business they were come about. But quite the contrary.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise : and Saul sent messengers again the third time, and they prophesied also.

A strange Obscurity, to contend for, or with the Spirit of God. Were quite diverted the Mind of his Messengers from *David*, by adorning them with Divine Thoughts.

22 Then went he off to Ramoth, and came to a great well that is in Sechem; and he asked and said, Where is the Samaritan? And he said, And *one* said, Behold, he is at Sechem by the well.

23 And he went on, till he came to Naioth in Ramah; and the Spirit of God was upon him, and he went on, and prophesied, till he came to Naioth in Ramah;

HE SAID, I never did not prosper till they came thither; but God prospered as he would. May unto that Place! So that from 1767, till he came thither, his evil Spirit was gone, and he prospered God with the Prophets, &c. This was to convince him, that he should in a year become after *Daniel*, whom the Spirit of God powerfully defended.

24 And he stript off his clothes also, and prophesied before Samuel in like manner, and lay down

passed all their days, and at the end they were found to be true. *Isaiah* 40:8, "The grass withers, the flower fades: but the word of our Lord shall stand forever."

$\mathcal{H} = \mathcal{H}_1 \oplus \mathcal{H}_2 \oplus \mathcal{H}_3 \oplus \mathcal{H}_4 \oplus \mathcal{H}_5 \oplus \mathcal{H}_6 \oplus \mathcal{H}_7 \oplus \mathcal{H}_8 \oplus \mathcal{H}_9 \oplus \mathcal{H}_{10} \oplus \mathcal{H}_{11} \oplus \mathcal{H}_{12} \oplus \mathcal{H}_{13} \oplus \mathcal{H}_{14} \oplus \mathcal{H}_{15} \oplus \mathcal{H}_{16} \oplus \mathcal{H}_{17} \oplus \mathcal{H}_{18} \oplus \mathcal{H}_{19} \oplus \mathcal{H}_{20} \oplus \mathcal{H}_{21} \oplus \mathcal{H}_{22} \oplus \mathcal{H}_{23} \oplus \mathcal{H}_{24} \oplus \mathcal{H}_{25} \oplus \mathcal{H}_{26} \oplus \mathcal{H}_{27} \oplus \mathcal{H}_{28} \oplus \mathcal{H}_{29} \oplus \mathcal{H}_{30} \oplus \mathcal{H}_{31} \oplus \mathcal{H}_{32} \oplus \mathcal{H}_{33} \oplus \mathcal{H}_{34} \oplus \mathcal{H}_{35} \oplus \mathcal{H}_{36} \oplus \mathcal{H}_{37} \oplus \mathcal{H}_{38} \oplus \mathcal{H}_{39} \oplus \mathcal{H}_{40} \oplus \mathcal{H}_{41} \oplus \mathcal{H}_{42} \oplus \mathcal{H}_{43} \oplus \mathcal{H}_{44} \oplus \mathcal{H}_{45} \oplus \mathcal{H}_{46} \oplus \mathcal{H}_{47} \oplus \mathcal{H}_{48} \oplus \mathcal{H}_{49} \oplus \mathcal{H}_{50} \oplus \mathcal{H}_{51} \oplus \mathcal{H}_{52} \oplus \mathcal{H}_{53} \oplus \mathcal{H}_{54} \oplus \mathcal{H}_{55} \oplus \mathcal{H}_{56} \oplus \mathcal{H}_{57} \oplus \mathcal{H}_{58} \oplus \mathcal{H}_{59} \oplus \mathcal{H}_{60} \oplus \mathcal{H}_{61} \oplus \mathcal{H}_{62} \oplus \mathcal{H}_{63} \oplus \mathcal{H}_{64} \oplus \mathcal{H}_{65} \oplus \mathcal{H}_{66} \oplus \mathcal{H}_{67} \oplus \mathcal{H}_{68} \oplus \mathcal{H}_{69} \oplus \mathcal{H}_{70} \oplus \mathcal{H}_{71} \oplus \mathcal{H}_{72} \oplus \mathcal{H}_{73} \oplus \mathcal{H}_{74} \oplus \mathcal{H}_{75} \oplus \mathcal{H}_{76} \oplus \mathcal{H}_{77} \oplus \mathcal{H}_{78} \oplus \mathcal{H}_{79} \oplus \mathcal{H}_{80} \oplus \mathcal{H}_{81} \oplus \mathcal{H}_{82} \oplus \mathcal{H}_{83} \oplus \mathcal{H}_{84} \oplus \mathcal{H}_{85} \oplus \mathcal{H}_{86} \oplus \mathcal{H}_{87} \oplus \mathcal{H}_{88} \oplus \mathcal{H}_{89} \oplus \mathcal{H}_{90} \oplus \mathcal{H}_{91} \oplus \mathcal{H}_{92} \oplus \mathcal{H}_{93} \oplus \mathcal{H}_{94} \oplus \mathcal{H}_{95} \oplus \mathcal{H}_{96} \oplus \mathcal{H}_{97} \oplus \mathcal{H}_{98} \oplus \mathcal{H}_{99} \oplus \mathcal{H}_{100}$

On the other hand, the *Journal of the American Medical Association* (JAMA) has been a vocal proponent of the "evidence-based medicine" movement, which emphasizes the use of scientific research to guide clinical practice. JAMA has been instrumental in promoting the use of randomized controlled trials (RCTs) as the gold standard for evaluating medical interventions. The journal has published numerous articles and editorials that have shaped the discourse around evidence-based medicine, and it has been a leading voice in the development of clinical practice guidelines.

On the other hand, the verb *say* is not a *say* in the sense of (12) but a *say* in the sense of (13) (cf. (14)).

# CHAMP

1. *Phylogenetic relationships*—The phylogenetic relationships among the 14 species of *Phrynosoma* were determined using the parsimony method of Farris (1993) with the computer program PAUP (Phylogenetic Analysis Using Parsimony; version 3.1; Farris, 1993). The parsimony method was chosen because of the lack of a priori knowledge of the relative importance of the morphological characters used in this study. The parsimony method was applied to the morphological data using the following settings: character state changes were weighted equally, and the heuristic search algorithm was used to find the shortest tree. The parsimony method was also applied to the molecular data using the following settings: character state changes were weighted equally, and the heuristic search algorithm was used to find the shortest tree. The parsimony method was also applied to the molecular data using the following settings: character state changes were weighted equally, and the heuristic search algorithm was used to find the shortest tree.

The following table shows the results of the regression analysis for the dependent variable *Perceived Organizational Support*. The independent variables are *Organizational Commitment* and *Organizational Identification*. The table includes the regression coefficients, standard errors, and t-statistics for each variable.

Variable	Regression Coefficient	Standard Error	t-Statistic
Organizational Commitment	0.12	0.03	3.87
Organizational Identification	0.08	0.02	3.21
Constant	1.50	0.10	15.00

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Wellington* and *Senior Lecturer, Victoria University of  
Wellington* are the authors of *Transportation Planning  
and Design*, published by McGraw-Hill.

Theorem 1. Let  $D$  be a domain in  $\mathbb{R}^n$  and let  $\mathcal{F}$  be a family of functions on  $D$  satisfying the following conditions:

- (1)  $\mathcal{F}$  is closed under pointwise limits.
- (2)  $\mathcal{F}$  is closed under uniform convergence on compact sets.
- (3)  $\mathcal{F}$  is closed under uniform convergence on compact sets.
- (4)  $\mathcal{F}$  is closed under uniform convergence on compact sets.

Then  $\mathcal{F}$  is closed under uniform convergence on compact sets.

2. Another important consideration is the impact of the proposed changes on the overall cost of the project. The project team should carefully evaluate the potential cost savings or increases associated with the proposed changes, taking into account both direct and indirect costs. This evaluation should be based on a thorough understanding of the project's budget and the specific costs involved in implementing the proposed changes.

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3 And David rose up, and fell. Thy father certainly knoweth that I have found grace in thine eyes; and I trust, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, *this* is but a step between me and death.

*And David scarce in secret,] That it was certainly by  
My Father's command, says that I am the murderer of  
Evelyn, and he calls it not Jonathan's death, but my murder. [*  
What a noble and generous David does! He is sensible of the  
behaviour of Saul to Jonathan, lest he should think of his  
Father; by intimating that he had kept this secret from him,  
out of Affection, lest it should give him Pain.

4 Then said Jonathan unto David, Whosoever  
thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should go to feed to-day with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

There were solemn Sacrifices every new Moon, and then a Feast upon them. And *Dan*, a younger son of the King, a milk-brother, by marrying his Daughter, tried to eat with him at the Festival Feasts.

*But I imagine, that I may let me know that Field and his*  
with his Application, to retire and have landed in the Field,  
near St. Paul's.

[*The 1<sup>st</sup> Day at even.*] That is, till the next Day but one, after the New Moon, as appears from *Gen.* 27, 35.

6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family.

It is likely this was a Custom among pious Families to meet together once a Year, and praise God for his Mercies towards them all.



7 If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant: for thou hast brought thy servant into a covenant of friendship with thee: notwithstanding, if thou be angry with me, I say me thyself; for why should I bring thee to say rather?

*[The Lord's Word to Jonathan, as he found his Father disposed towards him.]*

9 *[The Lord's Word to Jonathan, as he found his Father disposed towards him.]* In giving him a Covenant of Friendship, that they should make a Covenant of Friendship with God, (who is the Avenger of all Falsehoods, and the Upholder of mutual Friendship, Ch. xviii. 3.)

10 *[The Lord's Word to Jonathan, as he found his Father disposed towards him.]* A marvellous Assurance of his Integrity, when he freely offer himself to die, without troubling his Father any further, if he knew any Guilt in him.

11 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

*[Jonathan's Answer, Far be it from thee.]* Or rather, *Far be this away*, for Jonathan is speaking of himself in this Thing.

12 Then said David to Jonathan, Who shall tell me? or what if my father answer thee roughly?

*[Jonathan's Answer, Who shall tell me?] He desired to know what would bring him Advice how Matters stood.*

13 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

To take their Measures about this Matter.

14 And Jonathan said unto David, O LORD God of Israel, when I have founded my father, about to morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee;

The first Words seem to be an Exclamation: And the rest, as if he had said, Shall I who love thee so much, be thought capable of breaking my Word with thee? All these Verses are full of Passion; and the Words are broken, concise, and interrupted: As the Words of Lovers are wont to be, especially when they are distressed. There is a Tenderness and Sincerity in this Exclamation of Jonathan's, which is scarcely to be equalled.

15 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

16 And thou shalt not only while yet I live, shew me the kindness of the LORD, that I die not:

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* The Kindness promised him before the LORD, or the greatest Kindness. The Words in the Hebrew run plainly thus, *and wilt thou not, if I be then alive (viz. when God had advanced him to the Throne, as he did his Father) wilt thou not shew me the Kindness of the LORD?* He made no doubt, but rather strongly affirmed his Belief of it.

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* After the Manner of those Kings, who were wont to cut off the Children of their Predecessors: Unto whose Throne they were advanced.

17 But *albeit* thou shalt not cut off thy kindness from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* The Covenant they had made was not merely personal, but

reached to their Posterity, and was to be kept even when David had the greatest Power, and no need to oppose his Will. These Verses seem strongly to indicate that Jonathan knew of David's being anointed to the Kingdom: How open is the Covenant, is here shown to stipulate for his own Life, and that of his Posterity with that Man, whose Life was then absolutely in his Power.

18 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

19 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* The greatness of his Love to him, made him think, he could never have Assurance enough to secure his Friendship to himself and his Posterity.

20 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

21 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel.

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* It is commonly interpreted, of staying so long with his Kindred at *Leb-hem*, or some other Place of Retirement. In the Hebrew the Words are, *then shalt thou stay three Times* (or three Days) *in some one Place*. And the Meaning seems to be, that if Jonathan did not come the first Day, he should take it for granted he knew nothing; and come again the second; and if he brought him no News then, come the third.

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* When he did David's Business with his Father, and interceded so effectually for him, that Saul promised not to kill him.

22 And I will shoot three arrows on the side thereof, as though I shot at a mark.

23 And behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou; for there is peace to thee, and no hurt; as the LORD liveth.

24 But if I say thus unto the young man, behold, the arrows are beyond thee: go thy way, for the LORD hath sent thee away.

This Signal seems to have been agreed upon between them, in Case he should be so watched and followed, as not to give him an Opportunity of communing with David by Word of Mouth.

25 And as touching the matter which thou and I have spoken of, behold, the LORD is between thee and me for ever.

At a Witness, and an Avenger, if we keep not the Covenant we have made of perpetual Friendship.

26 So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

27 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

*[Jonathan's Answer, I will shew thee the Kindness of the LORD.]* Probably to make Room for his Uncle Abner.

28 Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

What this signifies, which we translate *something hath befallen him*, he is not clean, see *Lev. xv. 16*.



27 And it came to pass on the morrow, *which* was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me, to go to Beth-lehem :

Which he, being next to the King, had Power, it is likely, to grant. A appear, from his demanding of *Justice* an account what was become of him.

20 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brethren, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: Therefore he cometh not unto the king's table.

And my Brother he hath commended me to be there.] The eldest Brother let all the rest know that their Company was expected.

30 Then Saul's anger was kindled against Jonathan, and he fell unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

*Then Son of Belial* is rendered as *Hana'el Ol*, as it is in the *Hebrew*, 'Then Son of perverse Reuben.' That is, a very perverse Reub.

Do not I know that thou hast written Sonnet 72, to the same  
Confusion?"] Made Henry say Friend, to the same, Unkind,

And unto the Creation of thy Mother's Name. . . Of thy whole Family, or all the Mother's Sons

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die.

For as long as the Son of Jesse lieth upon the Ground, thou shalt not be glorified, nor thy Kingdom.] Though Samuel had long before this declared to Saul, in the Name of the Lord, that the Kingdom should not continue with him, or descend to his Posterity, yet he seems to have had Hopes that he should be able to prevent this by his Policy and taking proper Measures.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to finite him : whereby Jonathan knew that it was determined of his father to fley David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

*Because his Father had done him Shame Not David, but himself, by giving him such rough Words, and throwing a javelin at him. For so the Words run clearly in the Hebrew; so he was grieved for David, and because his Father had done him Shame. Or it may be understood, because his Father had spoken contemptuously of David.*

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now  
the arrows which I shoot. *And* as the lad ran, he  
shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

3. But the lad knew not any thing; only Jehonathan and David knew the matter.

40 And Jonathan gave his artillery unto David, and said unto him, Go, carry them to thy father.

716 But as soon as the bell was given, David arose out of his place at the north, and turned his face to the ground, and bowed himself three times, and then lifted up another, and lay prone with his face to the ground, and cried.

As a result of the above, the following theorem can be proved.

**THEOREM 1.** *Let  $\mathcal{F}$  be a family of functions  $f: \mathbb{R}^n \rightarrow \mathbb{R}^m$  such that  $\mathcal{F}$  is equicontinuous and  $\mathcal{F}$  is pointwise bounded. Then  $\mathcal{F}$  is uniformly bounded and equicontinuous.*

**PROOF.** Let  $\mathcal{F}$  be a family of functions  $f: \mathbb{R}^n \rightarrow \mathbb{R}^m$  such that  $\mathcal{F}$  is equicontinuous and  $\mathcal{F}$  is pointwise bounded. Let  $\epsilon > 0$  be arbitrary. Since  $\mathcal{F}$  is equicontinuous, for each  $x \in \mathbb{R}^n$  there exists  $\delta_x > 0$  such that for all  $f \in \mathcal{F}$  and all  $y \in \mathbb{R}^n$  with  $\|x - y\| < \delta_x$  we have  $\|f(x) - f(y)\| < \epsilon$ . Let  $\{x_1, x_2, \dots, x_k\}$  be a finite set of points in  $\mathbb{R}^n$  such that  $\mathbb{R}^n = \bigcup_{i=1}^k B(x_i, \delta_{x_i})$ . Since  $\mathcal{F}$  is pointwise bounded, for each  $i = 1, 2, \dots, k$  there exists  $M_i > 0$  such that  $\|f(x_i)\| \leq M_i$  for all  $f \in \mathcal{F}$ . Let  $M = \max\{M_1, M_2, \dots, M_k\}$ . Then  $M > 0$  and  $\|f(x)\| \leq M$  for all  $f \in \mathcal{F}$  and all  $x \in \mathbb{R}^n$ . Thus  $\mathcal{F}$  is uniformly bounded. To show that  $\mathcal{F}$  is equicontinuous, let  $\epsilon > 0$  be arbitrary. Since  $\mathcal{F}$  is equicontinuous, for each  $x \in \mathbb{R}^n$  there exists  $\delta_x > 0$  such that for all  $f \in \mathcal{F}$  and all  $y \in \mathbb{R}^n$  with  $\|x - y\| < \delta_x$  we have  $\|f(x) - f(y)\| < \epsilon$ . Let  $\{x_1, x_2, \dots, x_k\}$  be a finite set of points in  $\mathbb{R}^n$  such that  $\mathbb{R}^n = \bigcup_{i=1}^k B(x_i, \delta_{x_i})$ . Let  $\delta = \min\{\delta_{x_1}, \delta_{x_2}, \dots, \delta_{x_k}\}$ . Then  $\delta > 0$  and for all  $f \in \mathcal{F}$  and all  $x, y \in \mathbb{R}^n$  with  $\|x - y\| < \delta$  we have  $\|f(x) - f(y)\| < \epsilon$ . Thus  $\mathcal{F}$  is equicontinuous.  $\square$

*Declaration* of his love, and the manner of his death, and the  
 and extent of his sufferings, and the manner of his death, and the  
 to the time of his death, and moving to the heart of the reader, and  
 two hundred years, and hence, our feelings are not only  
 to have supplied them. Part of the *Confession* is  
 flected that he was now taking his last leave of the world, and  
 had often loved his life, and was now about to leave it, and  
 in his favour, at the imminent hazard of his life, and  
 not contain. The thought of taking a friend who was  
 able a friend was to be left, that *Dr. Beattie* was  
*declaration*; and therefore *Dr. Beattie* and *Dr. Beattie*  
*rather* seems to have been filled with his thoughts, and  
 that he might not find his friend too much, and  
 fend him away with a religious calm, and indeed it seems  
 him with compassionate complaints.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, I will not do thee hurt, and I will not take thee for my servant. And he rose and departed, and Jonathan went into the city.

[illegible]

And now we go to, That is, David's Journal.

## C H A P. XVI.

1 *Dandi*, another N.E. and a part of the bordering adjacent  
barren, alkali-sapping desert area, and the high, steep,  
and granite mountains of the Himalayas, and the  
fore the Bay of Bengal, a large tract of the  
and the entire Ghatia (Himalayas) D. and the  
twelfth century, Ghatia, a part of the P. and the  
also, to assist the larger, and the smaller, and the

**T**HEN came David to Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

*He called out to a servant at the Ministry of Defence to bring him alone; and having heard, perhaps, of the King's Displeasure against him.*

A Man of *David's* Quality, he knew, never went without Attendants. And, in Fact, *David* had some Persons that accompanied him, as the 4th Verse tells us; and as appears from our Saviour's Words (in the *Journal* of St. *Mark*, ch. 25.) when he mentions *David and those that were with him*. But he had now no such Persons as used to be his Guard; and he had left those that were with him at some Distance.

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee : and I have appointed *my* servants to such and such a place.

He declares he was upon *Sam's* Business, and had Servants with him ; but that he had disposed them into several Places, that the King's Business might be the better concealed.

These were all Fictions. However, there seems to be nothing, in the Nature of Things, to prohibit, in a Case of extreme  
68 6 U Danger,



Doubt, the making Use of such falsehoods, or Deceptions, as what do not can be of Prejudice to any one, but tend only to the Preservation of ourselves. However such falsehoods ought never to be used, but in Cases of extreme Necessity, and when they cannot be of Prejudice to any one. And there is even more to be said, in regard to this Case of David; for by thus concealing the Circumstances of his Condition from the Priest, he did all that lay in his Power to keep him clear of the Suspicion and charge of *Swear*, as any way abetting him.

3 Now therefore what is under thine hand? give me five Loaves of bread in mine hand, or what there is present.

*Now therefore what is under thine Hand?* He desires to know what he was able to do for him, to supply his Wants.

*Give me five Loaves of Bread in mine Hand* Particularly he desires five Bread for himself and Servants.

*Or, what there is present* That is, any other Victuals.

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.*

*There is no common bread* of David's Soldiers, or Companions, the being to eat of the holy Bread, which none but Priests might eat, except in Cases of Necessity, they should eat it with the same Purity which was required of the Priests.

5 And David answered the priest, and said unto him, O truth, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

*And he answered the young Men* That is, their *Daughters*. So the Word *And he* signifies.

*And he* That is, separated from Women.

*And the Bread is in a Manner common, yea, though it were sanctified this Day in the Vessel* Thus, according to our Rendering, seems very obscure: Because the Reason David makes Use of, seems to make entirely against him. But *Le Clerc*, and some other Versions of the Bible, translate the Original of these Words in a Manner that makes it quite plain, viz. *And the Bread is in a Manner common; furthermore, or so much, as there is other this Day in the Vessel*. That is, there was now Bread sanctified to be set before the Lord; and, therefore, this which had been taken away from before Him, was in some Degree become common. For the Law ordained, *Lev. xxviii. 8* that the *Shew-bread*, or Hallowed Bread, should be removed, every Sabbath Day, from the Table before the Lord, and fresh set on. And then that which was removed, might be eaten by the Priests, and even others under any great Necessity.

6 So the priest gave him hallowed bread; for there was no bread there, but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg an Edomite, the chiefest of the herd-men that belonged to Saul.

*Now a certain Man of the Servants of Saul was there that Day, detained before the Lord* It is not to be imagined, that he was detained here by Force and Constraint; but by some Vow he had upon him, or other Religious Performance, to which he had obliged himself.

*And his Name was Doeg, an Edomite* His Native Country was Edom: But he was proselyted to the Jewish Religion.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the king's business required haste.

He pretended to *Ahimelech*, that this was because he had not Time to go to his House: The King pressing him to be immediately gone about his Business.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,

behold, it is here wrapt in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that, here. And David said, *There is none like that, give it me.*

*Behind the Ephod* Behind the Place where the Garments of the Priests hung, or were laid up: Of which the *Ephod* and its Appurtenances were the chief.

David thought he might use this, though it had been laid up in God's Treasury as a Monument of his wonderful Mercy, because he was in great Necessity to provide for his own Defence.

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

A miserable Condition! to be forced to flee to those for Protection, who were naturally his bitter Enemies. For this was the City of *Gath* whom he had slain; and whose Sword he had now about him. But, perhaps, he thought he should not be known: or being now in Disgrace with *Saul*, he thought the *Philistines* might take him for *Saul's* Enemy, and to receive him gladly.

We are informed, in the tenth Verse of the following Chapter, that before David's Departure from *Nob*, he got the High-Priest to enquire of God concerning him: But what Answer he received, or whether he obeyed the Divine Direction or Admonition, is not said. It is certain, he sometimes governed himself by other Measures; and it is as certain, he had always Reason to repent his doing so, as most certainly he did of his taking this Step of going to *Achish*. Our greatest Wisdom and Prudence, in any Case, is nothing equal to following the Directions of God.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

*Is not this David the King of the Land?* They probably meant a chief Commander in *Israel*, who was respected as the King.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

It is probable he had been at first well received, but this Discourse deeply affected him, and made him think himself not safe there. For when he found that his Fame was spread among them, as having slain such Numbers of the *Philistines*, he concluded that they would be incited to take Revenge on him, now they had him in their Power. And therefore he soon changed his Behaviour, and counterfeited Madness, that he might escape out of their Hands. And herein he shewed great Sagacity and Penetration. How great Danger he was in, appears plainly from the xxivth and lvth *Psalm*, which he composed upon this Occasion. And he had indeed Need to consider it, as he does in the first of those *Psalm*s, as a wonderful Deliverance, wrought for him by God himself.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man is mad: wherefore then have ye brought him to me?

15 Have I need of mad-men, that ye have brought this fellow to play the mad-man in my presence? shall this fellow come into my house?

## C H A P. XXII.

1 David escapeth to the cave Adullam, where his kindred and others resort unto him. 3 He entreateth a refuge for his parents with the king of Moab. 5 By the command of the prophet Gad he leaveth Adullam, and goeth into the land of Judah. 6 Saul heareth of it, and complaineth of his servants' unfaithfulness. 9 Doeg informeth him of what he had seen at Nob, in regard to the priest's giving David bread and Goliath's sword. 11 Saul commandeth all the priests of Nob to be slain. 17 Which is executed by Doeg, and the whole city destroyed. 20 Abiathar, of the priests, only escapeth, who goeth to David.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren, and



and all his father's house heard it, they went down thither to him.

*To the Cave of Adullam;* Which was a strong Hold, 1 Chron. xi. 13. in the Tribe of Judah, Jer. xv. 75. unto which Tribe he belonging, might hope to find some Friends there.

*And when his brethren and his Father's House heard it, they went down thither to him.* Either to comfort him; or to secure themselves from the Fury of Saul. Who they thought might probably wreck his Hatred to David upon them.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

They listed themselves under him as their Commander: Who was forced to take this Course in his own Defence, that he might not be suddenly surpris'd. But David did not take these Men into his Service, till in the Judgment of *Jonathan*, and by many other certain Arguments, his List appeared to be in imminent Danger. And then he neither attacked any Place with them, nor sought for an Occasion to fight: But avoided it, by seeking for some Place, sometimes in the Deserts, sometimes among strong People, always taking Care not to hurt his Countrymen, and never allowing them to make Incursions upon any but the Enemies of the *Israelites*.

It is very probable, that these were not Men not abandoned profane Principles, who would be so purposely to cheat their Countrymen, and rob them of the Produce they were in Hope of getting under him. For had this been the Case, David would never have been able to have kept them under that strict Order and Discipline that we find he did. Nor would they have continued with him so long, and abode with him in dreary Forests, or in solitary Places where he was disposed to lead them. This is not the Temper, or Behaviour, of Men of profane Principles. And therefore, there is Reason to conclude, that they were Persons who were brought into Distress and Poverty by unavoidable Accidents; and, perhaps, by the Oppression of some, and his Servants or Great Ones. But, if they were not such when they resorted to David, that they became so by his Discipline, Influence, and Example, is sufficiently evident from their subsequent Behaviour. And it is likely, that David discharged those whom he found of vicious Dispositions, agreeable to that noble and zealous Profession of his, *Psal. ci. 4.* 'I will not know a wicked Person.' And again, *ver. 6, 7, 8.* 'Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me: He that walketh in a perfect Way, he shall serve me. He that worketh Deceit, shall not dwell within my House. He that telleth Lies, shall not tarry in my Sight. I will early destroy all the Wicked of the Land.' And it is probable, that David had an Eye to those that resorted to him, in the Composition of the xxxvth *Psal.*, which contains the noblest Encouragement to Piety and Virtue, from an Assurance that all such as are so devoted, are the immediate Care of God, and all those of a contrary Character are his Abhorrence. David, in this *Psal.*, declares and sets before them his own Experience of this, and call upon them to *taste and see that the Lord is good.* It is not unlikely that David ordered this Song to be frequently sung by them, joining in it himself. And there certainly cannot be a nobler Composition than it is, nor any stronger Incitements to Piety than it contains.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

*And David went thence to Mizpeh of Moab.* For the Moabites were at Difference with Saul, Ch. xiv. 47.

David the rather hoped for this Kindness to be shewn to his aged Parents (who were not able to travel up and down, as he was likely to be obliged to do) because he was descended from a Moabite, by the Mother's Side. The filial Tendernefs of David here deserves our Admiration, who makes it his first Care to place his Parents in a Place of Safety and Ease; not being able to bear their being expos'd to the Dangers and Hardships that the Necessity of his Affairs obliged him to undergo. His Address to the King expresseth the greatest Tendernefs to his Parents; and the greatest Submission to the Will of God: "Let my Father and my Mother, I pray thee, come forth, and be with you, till I know what God will do for me."

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

All the Time of his Exile: When he wandered here and there, and had no certain Place of Abode. Being pursued by Saul from Place to Place.

5 And the prophet Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

*And the Prophet Gad.* We read nothing of the Prophet before; and, it is likely, God raised him up at this Time, on Purpose for the Support and Direction of David.

*Abide not David, abiding in the Hold.* This doth not signify any particular strong Place, where he now was. But in general, all those Places where he kept himself conceal'd.

*Depart, and get thee into the Land of Judah.* Where the Prophet would have him publicly appear; as one that confided in God, and in his own Innocence.

*Then David departed, and came into the Forest of Hareth.* We find David was oblig'd, for a considerable Time, to remain in Forests, and other uncultivated Places. As to what we have no Account of his supporting himself, and his Men, in so frequent Incursions on the neighbouring Places, as to destroy, or ravish their Cattle, &c. It is the most likely that he employ'd his Men in the noble and useful Work of cultivating these barren Deserts, in order to furnish them without importing any, and at the same Time improve his Country. This was a Work worthy of David, and what we may readily conclude would come into the Mind of so great, so prudent, and so active a Man as he was. The civth *Psal.* seems to have been wrote amidst these Forests; and some other of the *Psalms* seem expressive of what David himself experienced amongst these Deserts. And here we may contemplate and admire the wonderful Ways of Providence, which works by Means to our Judgment seeming the most contrary, and which yet directly advance its Purpose. The cruel Persecution of David by Saul, seem'd without Doubt, not only grievous to himself, but gave all good Men Concern, to see so worthy a Man thus persecuted and hunted almost to Death: But highly advantageous was this Persecution to David, at the Time Time that it appear'd so grievous. To drive him from Place to Place, and from Tribe to Tribe; what was it but to exhibit him more conspicuously to them all? What was it but to render his Patience, his Piety, his Temperance, and his Fortitude, more conspicuous; and by that Means to open him a Way to the Throne. Thus is Providence often doing the best and kindest Things for us, when we think it not only regardless of us, but even afflicting us for.

6 When Saul heard that David was discovered, and the men that were with him, now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him.

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites, Will the son of Jesse give every one of you fields, and vineyards, and make you all captains of thousands, and captains of hundreds.

*Give every one of you Fields and Vineyards, AND make you all Captains of thousands and Captains of hundreds.* This should be translated, *give you Fields, &c. Or make you Captains, &c.*

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servants against me, to lie in wait, as at this day?

*That all of you have conspired against me.* To conceal David's Designs from him, if not to assist him in them. The Spirit of Jealousy always possesseth those who are engaged in such bloody Designs, as Saul had against David: Which all good Men abhorred.

He suspected Jonathan had made a League with David; but did not certainly know it, much less what it was: And was very much vexed, that none were solicitous enough for him, to make a Discovery of it to him.

His Jealousy even carried him so far, as to make him suspect that Jonathan not only sided with David, but had encouraged him to take up Arms; and to appear openly, as having many Friends and Partakers: For since he threw the Javelin at Jonathan, it is likely he absented himself from Court; or did not appear so frequently; or looked discontented, when he came into his Presence.

9 Then



9.  $\in \mathbb{R}^n$  is a linear combination of the columns, which was a linear combination of  $\mathbf{S}_1$  and  $\mathbf{S}_2$ . I now find the linear combination to  $\mathbf{N}_1$ , to  $\mathbf{M}_1$  and  $\mathbf{M}_2$  the son of  $\mathbf{M}_1$ .

1. And he repaid of the wages for him: and gave him five times, and gave him the sword of Goliath to the Philistine.

[*And then, in the next Part, Act II. Sc. 2.*] Some think *Dog*, in this Dialogue, is a Person, who we are to nothing of in the foregoing Chapter, and *Ducenari*, *Phar*, speaks of his tail Tongue. But this may well be true, as that which follows is; and *Dog*'s Words, it is count'd in representing Things wrong, concealing the Truth, and having nothing of *Ducenari*'s Presence to *Hemlock*, but intimating, as if he was in a Plot with *Ducenari* against the King. Whereas, the Poet has made us believe, that *Ducenari* was going about the King's business, and upon that Account afflicted him.

But I have frequently, and just from the Secret of G both the Plot and the villain, and he very well know. But Darg respects the Plot, which he is abetted Darg in his Conspiracy. With more the loss of which Darg accuses him; nothing being further from the Truth.

11 Then the king sent to call Ahimelech the priest the son of Abitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

10 And Saul said, Hear now, thou son of Ahitub: and he answered, Here I am, my lord.

14. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast equipped us of God for him, that he should rise against me, to slay me now, as at this day?

14 Then Amulech answered the king, and said,  
And who so faithful among all thy servants, as  
David, which is the king's son in law, and goeth at  
thy bidding, and is not mutable in thine house?

1778. *He did not appear in any Court, at Day 1<sup>st</sup>.* Or rather, *He did not appear in any Court, at Day 1<sup>st</sup>.* It cannot be supposed that after *Saul* had seen the Counsel of *David* or a Conspiracy against him; that the *High Priest* would say that he was too faithful. The Sense of the whole Verdict, that since *David* had been held by all to be a most loyal subject, as well as a Person of great Honour and merit both before with the King, having performed his Duty to the utmost of his Ability but that *David* was sent by the King to be in the way of some Business of public Concern; and that the *High Priest* came to advise with God, as he had done before. For this was not the first Time (as he faith in the next Verse) that he had consulted the Divine Majesty for him, but that he came concerning the Good or the Kingdom.

14. D. I then began to enquire of God for him? be it far from me, that the king impute *any* thing unto his blood; *or* to all the house of my father: for they have known nothing of all this, less or more.

*Did I ever lie, or tell an untruth, or swindle?*] He desired that the jury should not believe him a crafty knave, for he had heretofore been the frank, plain, well-to-do, and unimpeached of Guilt.

But not to mention that which he was charged with; Conspiracy against the King, &c. &c.

It is now to be remembered, that, from the whole Behaviour of *Daniel* in the preceding Chapter, it appears, that though *Daniel* understood of God, yet he did it in such an obscure Manner, as not to enable *Belshazzar* to know his true Circumstances, which was the Reason, perhaps, that the Answer, if he received any, was so obscure, that he did not understand it, and therefore took the opportunity to put the matter into the Hands of *Adiab.*

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

Acc. 1. Reason. For what had the rest of the Priests done, to deserve the bloody Execution?

17 ¶ And the king said unto the footmen that stood about him, Turn and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew

it to me. But the servants of the king would not  
put forth their hand to fall upon the priests of the  
LORD.

In this undoubtedly they were proof worthy, but had been more so, had they courageously taken the Part of these innocent Persons, and remonstrated to *Spain* against this Cruelty, as contrary to all the Laws of God and Man. And if their Reasons and Prayers proved ineffectual, they should have treated this Command as the Dictate of *Satan*, Melancholy, or Evil Spirit, and have given some Opportunity to that innocent Persons to escape out of his Hands, instead of standing tamely by to see them fall, contrary to all Laws Divine or Human, by the Hands of a Foreign Band, the Ministers of a Tyrant's Cruelty.

18 And the king said to Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

*And Doeg the Edomite turned and fell upon the Priests.*] The Country of *Doeg* is here again very properly repeated, that it might be understood that no *Israelite* could be guilty of such an horrid Crime.

*That did wear a linen Ephod.*] i. e. Minutied unto God: But we are not to understand by the *Ephod* such a Garment as the High-Priest wore, for this is distinguished from that by the Matter of it, which was merely *Linen*. The Priests had probably all put on this Habit on Account of appearing before the King.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

Thus did *Saul*, who some Time before, in Regard to the *SINNERS* the *Amalekites*, had saved of those whom he had a Divine Command to utterly destroy, now utterly extirpate those whom he had not only no Divine Command to destroy, but whom he had no just Pretence either Human or Divine, for so treating.

*Joseph*, the Jewish Historian, in relating this, reflects on the Depravity of the Human Nature, which when it is in a private Station, strictly and willingly confines itself within the Bounds of Right and Justice, but when it has gained an uncontrollable Power, thinks it has a Right to trample upon all Laws, as well Divine as Human. We ought therefore to pray (as *Joseph Martyr* says) *that Kings and Rulers together with a Royal Power, may be found having a liberal Mind*. Or, as *Le Clerc* observes, we ought never to put such a Power into any one's Hands, as to enable them to trample upon all Laws, and the common Rights of Mankind. Whether the *Israelites* assisted in the Execution upon the Inhabitants of *Nab* does not appear, or whether it was performed by *Doeg* the *Edomite*, and the rest of *Saul's* Hirdlings. But it was sufficiently shameful to the *Israelites*, that they did not even stand up to prevent such a cruel Massacre.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

21 And Abiathar shewed David, that Saul had slain the LORD's priests.

We have in what has been just related a remarkable Instance of God's turning the worst Devices of the Wicked to the Purposes of his Providence: For in all this was fulfilled the Word of the Lord against the House of *Eli* by the Prophet, in the *second Chapter* of this Book; and by *Samuel* when he was a Child in the *third Chapter*. For when *Eli* had grievously offended God *because his Sons made themselves idle, and he restrained them not*, God denounced his Vengeance against his Race, and declared that they should be cut off by a sudden and surprising Destruction in one Day; as may be seen in the second and third Chapters of this Book. *David*, it is likely, composed the 52d *Psalms* on Occasion of this Slaughter of the Priests, and *Abiathar* fleeing to him for Protection: And the first Verse, though the rest of the *Psalms* is applied to *Doeg*, seems to speak of *Saul* himself. *Why boastest thou thyself in Might, O mighty Man? The Goodness of God endueth continually.*

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide



23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou shalt be in safeguard.

David comforts him with the Assurance, that he would take as much Care of him, as of his self.

But with me thou shalt be in Safeguard.] For he trusted God would make good his Promise of protecting him, till he was made King of Israel.

## C. H. A. P. XVIII.

1 David first enquiring of the Lord, goeth to the relief of Keilah oppressed by the Philistines; 5 he is discovered, and smitten by the Philistines with a great slaughter. 7 Saul intendeth to take David at Keilah. 12 And God intromitteth David, upon his enquiring of him, that the inhabitants will deliver him up to Saul. 13 David escapeth from Keilah, and goeth into the wilderness of Ziph. 16 Where Jonathan meeteth him, and they renew their covenant of friendship. 19 The Ziphites discover him to Saul. 25 He is in danger of being taken at Maon, by Saul, but is delivered by Saul's being called in haste away to Gath; a sudden invasion of the Philistines.

**T**HEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Then they told David, saying, The Philistines fight against Keilah.] Or, they had told David, &c. For this was done before Abiathar came to him to tell him of the Slaughter of the Priests, &c. where it is said he *led to David to Keilah*. Which was a City in the Tribe of Judah, [1<sup>st</sup> xv. 44.] Which the Philistines now besieged, being encouraged thereunto, perhaps, by the News they heard that David was forced to flee his Country.

And they told the Ziphites, &c.] Which were commonly with in their Cities; for the Convenience of Wind, to separate the Chaff from the Corn. See Ruth iii. 2, 15.

2 Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

And David enquired of the Lord.] Viz. By Abiathar, who, as is mentioned in the 20<sup>th</sup> Verse, had brought the sacred Ephod with him, with all Things belonging to it that were made Use of, or put on, in consulting of God.

Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines and save Keilah.] A remarkable Instance we have here of David's Love to his Country: Unto which he did not become an Enemy, when he was banished from it, and not only so, but he hastened to its Assistance unsolicited. This Action of David's in going to the Relief of Keilah, is one of the most extraordinary ones recorded in History. Another Man in David's Place would have rejoiced at this Invasion, and, perhaps, encouraged it; and this both from Self Preservation and Policy: First, because he had nothing to fear for himself, whilst Saul had such an Enemy upon his Hands; and, secondly, because the Distress of his Country was the likeliest Means to bring Saul to Reason, and force him to recall, and be reconciled to, his best Champion. But David was governed by other than these narrow Views: nor Safety nor Honour were desirable to him, purchased by the Distress of his Country, and his Friends. His Bosom beat with an eager Desire to relieve Keilah. But it was not an Adventure to be unadvisedly undertaken; and therefore he inquired of God, saying, Shall I go and smite the Philistines?

This seems one of those Passages of Scripture that give Evidence of their own Truth. None but a Hero could put the Question! and none but God could resolve it: And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

But still we find his Men thought the Undertaking too desperate, and loudly disclaimed it, saying, Behold we be afraid here in Judah; how much more then, if we come to Keilah, against the Armies of the Philistines?

They had more than Difficulty enough to defend themselves against Saul, where they were; and could it be less than Madness, to provoke more and greater Armies? Doubtless Saul would send Forces to beat off the Philistines, and then they should be pent in between two hostile Armies. And yet, notwithstanding all this, David undertook and achieved the Adventure; which it was impossible he should, against such Fears, and such Reasonings of his Forces, from any Motive, other than the Assurance of Divine Protection and Aid: Which fully confirms the Scripture-Account of this Matter.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we

come to Keilah against the armies of the Philistines?

They argued against this Expedition, because they were afraid to fight against Saul, when they were so near him, and yet they pretended to go to the Relief of Keilah, which was a City of the Philistines.

4 Then David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord answered him, saying, Go down to Keilah, for I will deliver the Philistines into thine hand.

Then David enquired of the Lord, &c.] Not for his own Satisfaction, but for theirs.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter: so David saved the inhabitants of Keilah.

He seems to have pursued the Philistines to their own Country: From whence he brought their Cattle.

6 And it came to pass when Abiathar the son of Ahimelech, fled to David to Keilah, that he came down with an ephod in his hand.

Or rather, with the Ephod. For he being left, it is probable, to keep the Sanctuary, while his Father and the rest of the Priests went to wait upon Saul, as soon as he heard of their flight, he took this principal Vestiment of the High-Priest, &c. the Ephod, unto which the Urim and Thummim with the Breast-plate were annexed, and carried it unto David. And accordingly David calls upon him, &c. to bring rather the Ephod. As he did afterwards, 1<sup>st</sup> xv. 27. But the Ephod could do no good, without the Urim and Thummim, and therefore we must conclude they were annexed to it.

7 And it was told Saul, that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and Bars.

And Saul said, God hath delivered him into mine hand.] Strange Thought of Saul, that he should imagine God had worked to bring an innocent and virtuous Man into his Hand, who was a Contemner of God, a Breaker of his Commandments, and a Trampler on all Laws, Human and Divine. But all Kings are so puffed up with Pride and Arrogance, that they look upon their most unjust and cruel Measures as right, and even have the presumption to think that God, the Ruler of all Sovereigns, approves of their Measures; or, at least, they let the Bolness to put his Name into their Service, and to boast of his being on their Side.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

He pretended, it is likely, as may be inferred from the following Verse, that he would go, and be avenged of the Philistines: But his inward Intention was to go against David.

9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

Which no doubt Abiathar put on: Otherwise he could not have inquired of the Lord by it.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

Then said David,] By the Mouth of Abiathar.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

He will come down.] Viz. If David stayed there, for that is plainly understood, for as David's being there was the only Motive of Saul's coming; therefore if David departed, Saul could



have no Occasion for coming, and accordingly we find he laid aside his Design as soon as he was informed *David* was escaped.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

God saw the base and cowardly Disposition of the Hearts of the Inhabitants of *Keilah*; who though they had been so lately delivered by *David*, yet would have delivered him up, had he stayed among them, at the first Appearance of *Saul's* Army coming against them. And from this Instance, an ingenious Writer observes, we may form an Idea how the Divine PRESCIENCE or FOREKNOWLEDGE is consistent with the Human Free-will. The Inhabitants of *Keilah* acted freely, just as their own Hearts dictated to them; they were at Liberty to behave faithfully to *David* had he stayed among them, as well as to betray him. God did not there once pronounce that they would deliver him up to *Saul*, because they were under any absolute Necessity of doing so: But God saw *Saul's* secret Designs, and he feared the Secrets of the Heart of the *Keilahites*, and gave their Thoughts afar off. He perceived the secret Workings of their Minds, and their Tendency to Fear and Baseness. And therefore he pronounced, when *David* enquired of him, *They will deliver thee*. Any Person who could have known as much of the Secrets of the Hearts of the *Keilahites* as God did, might have pronounced the same concerning them: But it is the Property of God only to see the Secrets of the Heart. And as this Power in him extends to every Man that cometh into the World, and as fully as it did to the *Keilahites*, we may easily conceive how God foreknows all the Changes of Events in this World from the Beginning to the End, though he leaves the Human Mind to act of itself freely; and only, by his superintending Willom, directs all Events to his gracious Purposes, and to produce Good from Evil.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth.

*Then David and his Men, which were about six hundred.*] His Forces were increased two hundred, since the famous Victory over the *Philistines* at *Keilah*.

*Whithersoever they could go.*] Viz. To the first convenient Place of Safety that a Way lay open to.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: And Saul sought him every day, but God delivered him not into his hand.

As *Saul* confidently pronounced he had when *David* entered into *Keilah*: "God hath delivered him into my Hand." And therefore the Sacred Writer, to shew the Vanity of that ill grounded Confidence, maketh Use here of the very same Expression reversed.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

*Jonathan* did not strengthen *David* with a Supply of Money or Men, or any other Help of this Sort, but with a truer and greater Strength. He strengthened his Hand in God. That is, he comforted him with Considerations on God's Goodness and Power, and the Immutability of his Promise; that, innocent as he was, he might safely confide in the ALMIGHTY's Protection; and might rest assured that God would bring to pass that which HE had spoken, in bringing him to the Throne, notwithstanding all his present Dangers.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

*And the Lord be true, as he hath said, I shall be next unto thee.*] Or, *His shall be the next Place in the Kingdom.* The first Part of this *Jonathan* might well speak, as he had the Promise of God for it,

which must stand; but the other he spoke in Human Confidence, and the Event shewed how little is to be built on that. He ought, as we ought all to do, to have spoken in the Language of St. James, *If the Lord will, I shall be next unto thee.*

*And that also Saul my Father knoweth.*] For he remembered what *Samuel* told him, *Ch. xv. 28.* and by his wonderful Successes, very probably thought *David* might be the Person of whom *Samuel* spake.

18 And they two made a covenant before the Lord: And David abode in the wood, and Jonathan went to his house.

We have Reason here to admire the sincere Friendship of *Jonathan*, which remained so unshaken to *David* in all Events, as well in his Adversities and Dangers, as in his Prosperity and Successes.

19 ¶ Then came up the Ziphites to Saul to Gibeath, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the Lord; for ye have compassion on me.

*Saul*, notwithstanding all his Injustice and Cruelty to *David*, still supposes himself to be the injured Person, and his Cause the right one. Thus too often do Men let their Passions blind them, so as to persuade themselves that the most unjust Things are equitable.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

*Go, I pray you, prepare yet.*] Or rather make yourselves more certain of this, for so it might be translated, and more agreeable to what follows.

23 See therefore and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

Having heard what the *Ziphites* had undertaken, *David* disappointed their Design, by going into another Place; with which, it is likely, they were not so well acquainted. For *Maon* was a distinct Wilderness from *Ziph*: Though both in the Tribe of *Judah*.

25 Saul also and his men went to seek him; and they told David: wherefore he came down into a rock, and abode in the wilderness of Maon: and when Saul heard that, he pursued after David in the wilderness of Maon.

*Saul also and his Men went to seek him.*] Hearing, it is likely, by the *Ziphites*, whither he was gone.

*Therefore he came down into a Rock.*] Some craggy desolate Place, where he thought *Saul* would not find him.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

That



That is, *the Rock of Drifins*. Because God, by this Interposition of the *Philistines*, invading the Land just at this Time, which was brought about by his Providence, divided Saul from David, when he was coming up close unto him.

From hence we may learn how the Divine Providence is able to save at all Times, when every Circumstance seems to be against us, and all contributing to our Destruction. Nothing could be more distressful, nothing more helples, than the Situation of David, at this Time, he was surrounded on all Sides, and there seemed no Way left for escape; but he addressed himself to God, to the Almighty for Deliverance, and God soon showed him, that he can deliver at all Times. David composed the 57th Psalm, upon this Occasion, from whence we may understand his Distress and great Deliverance. The three first Verses of this Psalm are a Petition for Deliverance from his Enemies then in full Pursuit of him; wherein he complains of the Injustice of thus seeking his Life, so that he calls them *Strangers*, that is, *Heathens*, and *Aliens* from the Covenant of God; and Tyrants which have not God before their Eyes. The fourth Verse begins, upon seeing his Enemies stop in their Pursuit of him, in full Assurance that God had heard his Prayer, and interposed on his Behalf: *But God is my Helper*, and concluding in the seventh Verse, with a grateful Acknowledgement that God had snatched him out of every Streight.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

## C H A P. XXIV.

1 David happening on Saul in a cave at En-gedi, privily cutteth off the skirt of Saul's robe, but spareth his life. 8 David becometh appointed to Saul himself for his successor, 16 he bewaileth his own righteousness; and bewaileth his own wickedness in seeking his life. 20 He saith an oath of him, that he will not cut off his seed when he cometh to be king.

AND it came to pass when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

In craggy and bushy Places, where none but wild Goats lived; but he imagined David might there skulk: And therefore resolved to be at the Pains of searching for him there.

3 And he came to the sheep-cotes by the way, where was a cave, and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

And he came to the Sheep-Cotes by the Way, where was a Cave.] This Cave being near the Highway, and in the most frequented Place of the Wilderness, viz. near the Sheep-Cotes, where it is probable the Shepherds and Herdsmen resorted to feed and milk their Flocks, it is likely David made Choice of it, as being a Place most unlikely to be suspected. Or perhaps he was pressed so near by Saul, that he had no other Way of escaping. That his Distress and Danger was very great, may be gathered from the 57th and 142d Psalms, which David composed in Commemoration of his Deliverance.

And Saul went in to cover his Feet.] To lie down to take some Rest, being probably weary with his long Pursuit.

And David and his Men remained in the Sides of the Cave.] The Cave being it is likely very large, and they at the farther End, they might see Saul by the Light of the Entrance without his seeing them, and whisper together what follows without being heard.

4 And the men of David said unto him, Behold, the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

We do not read any where that God made a Promise to deliver Saul into David's Hand: But so they interpreted what Samuel had said, that God would take the Kingdom from Saul and give it to David. And they having a Desire to return to their own Habitations, and likewise to have Preferment under David, desired him to make Use of the Opportunity which now presented itself of destroying his Enemy, and advancing himself.

Then David arose, and cut off the Skirt of Saul's Robe privily: Which he might easily do as he was able to.

5 And it came to pass afterward, that David smote him, because he had cut on Saul's skirt.

The Lord's Intention in cutting off Saul's Skirt, was not to appoint him to the Throne, to put him in the way to be King, but to show that he had put him in the way to be King, yet he had not yet come to the Throne, and was not yet to be King, and now the Lord might be seen to be cutting off his skirting.

6 And he said unto his men, The LORD forbiddeth that I should do this thing unto my master the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

And he said unto his men.] When he returned to his men, and they again pressed him to kill him.

Unto my Master.] To such David had attended him to be, and that he was bound to be faithful unto him.

The LORD's Anointed.] Whom God hath appointed to be King as long as he lives.

7 So David layed his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on his way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My Lord the king. And when Saul looked behind him, David bowed with his face to the earth, and bowed himself.

And he went out of the Cave, and cried after Saul, saying, My Lord the King.] A bold Attempt to adventure to come into the Presence of such an enraged Enemy. But his Innocence and Confidence in God emboldened him, especially having so strong an Evidence of his Integrity.

9 ¶ And he said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen, how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee, but mine eye spared thee, and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

But mine Eye spared thee.] A Phrase signifying the taking Pity and Compassion upon those whom we have in our Power to hurt.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

Moreover my Father.] Viz. By the Marriage of his Daughter.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

The LORD judge between me and thee; and the LORD avenge me of thee.] If he still persisted to persecute him. But he doth not, by these Words, avenge me of thee, pray God to punish him for the Injuries he had done him; but only to vindicate and deliver him from his violent and unjust Persecution.

But my Hand shall not be upon thee.] He was resolved not to avenge himself: But leave it to God to do him Right.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

Men may be known by their Actions. And this is, as if David had said, were I so bad as I am represented, I should now have shewn it.



14 After whom is the king of Israel come out? after whom wilt thou pursue? after a dead dog, after a flea.

*David* there employs every persuasive Art to move *Saul*. He represents himself as contemptible as it was possible, that he might convince *Saul* it was not for his Honour to take so much pains to kill him, if he could.

15 The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

*David* then, as he could not repeat this too often, that as his Cause, he will resolve hereafter to leave it to God to judge which of them was in the Right; and not avenge himself.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lift up his voice and wept.

*Is this thy voice, my Son David?* Tho' he stood at such a Distance, it is likely he could not know him by his Face; yet he yet well knew his Voice.

*Is Saul lifted up his voice, and wept?* His Heart being mollified at present, by this unexampled Kindness of *David* in sparing his Life, when he could have taken it away.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou hast done unto me this day.

*For if a Man find his Enemy, will he let him go well away?* i. e. He will certainly destroy him to save himself. The Behaviour of *David* therefore shewed he had no Enmity to *Saul*.

20 And now behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

The wonderful Providences of God over *David*, and *David's* no less wonderful Virtue, at last convinced *Saul* that God designed him to be the King of His People, and that none could hinder his Establishment.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my fathers house.

As it was usual for Kings to do in those Days, they generally destroying the Family of those unto whose Thrones they were advanced.

22 And David sware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

For he durst not stay in such an open Place as he now was in; knowing *Saul's* Inconstancy of Temper. It is indeed dangerous to trust a reconciled Enemy: And the Son of *Sirach* adviseth, *Eccles. xii. 10, 11. Never trust thine Enemy: Though he humble himself, yet take good Heed, and beware of him.*

There is something so noble and generous in *David's* whole Behaviour as related in this Chapter, that it is above all Encomium. We cannot say any Thing in Commendation of it, but what the Praises itself goes beyond.

C H A P. XXV.

1 Samuel died. 2 David taketh himself to the wilderness of Paran. 3 He goeth to Nabal to ask some provisions. 15 But is contemptuously and churlishly refused. 17 David in anger resolveth to destroy him and all his house. 18 But is pacified by the prudence and

wisdom of Abigail. 38 Nabal die. 39 David taketh Abigail to wife, together with her maid. 44 Michal having been given by Saul to Phalti.

AND Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose and went down to the wilderness of Paran.

*And Samuel died.* According to the best Chronologers, he governed *Israel* after the Death of *Eli* fifteen Years or upwards, and lived about forty Years after, in the Reign of *Saul*, and then died.

*And all the Israelites were gathered together, and lamented him.* Such was his Virtue, and such was the Love the People bore to him, that the whole Nation bewailed his Loss. And it is no Wonder, that so righteous a Ruler, and so just a Judge, should be uncommonly and universally lamented; especially when the Wildom and Equity of his Government, compared with *Saul's* Tyranny and Extravagance, made his Memory more dear, and his Loss more regretted.

He was now attended by all *Israel* to his Grave; and his Remains were, many Centuries after, removed, with incredible Pomp, and almost one continued Train of Attendants, from *Ramah* to *Constantinople*, by the Emperor *Arcadius*, A. D. 401. How singular was the Character and the Felicity of *Samuel*!

Devoted to God from the Womb, and worthy to be so! Early dedicated to the Divinity, and hallowed by his Influence!

The Service of his God made the early Business of his Life; not ever interrupted by any Thing, but the Service of his Country.

The Scriptures always give Delight to an attentive Reader, but the Pleasure of perusing them is always heightened, when they demonstrate their own veracity.

No Man, in his Senses, in the Vigour of Life, and in the Age of Ambition and Avarice, forced by no Danger, urged by no Guilt, and pressed by no Infirmary of Mind or Body, ever yet, voluntarily, and of his own Choice, resigned the Supreme Power, secluded his Sons from the Succession, and elected two Strangers to it, in Succession, neither of whom he had ever seen before.

Now *Samuel* did all this; and therefore, when the Scriptures assure us, he did it by the DIVINE COMMAND, we cannot help believing them. The Narration carries its own irresistible Evidence along with it. His Sons were indeed complained of, and deserved to be shut out from the Succession. But their actual Seclusion was only (as far as appears) in Consequence of *Saul's* DIVINE Designation to the Throne. Further if it be objected, that the People desired a King in *Samuel's* Stead, it is granted. But yet his Resignation was not in Compliance with their Desire, but the DIVINE COMMAND. He was the Deputy of God, and would and could only resign at his Instance, and, when God commanded, he readily obeyed.

Happy *Samuel*! exalted to Supreme Power, without Ambition, exerting it without Oppression or Avarice, and resigning it without Reluctance!

Retiring (rare Felicity!) with undiminished Dignity, or, to speak more justly, with added Honour, from the concurrent and universal Testimony of his Country to his Equity and Incorruption! Oh, would Princes so use their Power, or so resign it!

Illustrious in the Splendor of a Throne, and yet more so in the Shade of a Cell; so far from envying his Successor to the Supreme Power, that he pitied and he prayed for him. He had raised him by the Divine Favour, but could not restore him.

It were hard to determine which was happiest, *Samuel's* Life, or his Death. He lived to the noblest Purposes, the Glory of God, and the Good of his Country; and he died full of Years and Honours, universally lamented and desired.

Such was *Samuel*! Such always were, and such always will be, in a good Measure, all those whose Beginnings are laid in true Religion, whose Duty is their Delight, and their God their Glory.

*And buried him in his House at Ramah.* Where, it is likely, there was a Place, in which his Family was interred, in some Part of his Garden: For they had then no publick Places of Interment.

2 And there was a man in Maon, whose possessions were in Carmel, and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife, Abigail: and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings, and he was of the house of Caleb.

*Nabal* by this Character seems to have been uncharitable, and oppressive in his Dealings.

4 ¶ And



4 ¶ And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

*And thus shall ye say to him that liveth in Prosperity.] In the Hebrew the Words are only, to him that liveth. But the Word Life in Scripture signifies Happiness, as Death signifies Misery.*

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

He represents the good Demeanour of those who belonged to him, while they were in his Neighbourhood. And suggests, that he would not have had so many Sheep to shear, if his Men had been like others, in their Condition. But tho' they were Soldiers, and in great Necessity, they never took any Thing from him.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.

Most obliging Words, and full of Respect. Mixed with strong Argument; from their harmless and friendly living in his Neighbourhood; and from the present Festival which Nabal kept, when Men's Hearts used to be open and bountiful. And they did not desire Delicates, but any Thing that was at Hand, which he could spare.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 ¶ And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

He reproaches them all as a Company of Fugitives and Vagabonds; and taxes David as it were with Infidelity to his Master Saul. A most rude and brutish Answer to such a civil Message and humble Request.

11 Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird you on every man his sword. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

*But one of the young Men.] Of those belonging to Nabal.*

Who can chuse but admire the Wisdom and Fidelity of this Shepherd? who admonished his Mistress of the Danger her Family was in; as he rationally concluded from the rude Abuse that had been put upon David; whose Merits he honestly set forth before her.

15 But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

This Servant said more than David's Men had said of themselves: That they not only did them no Hurt, but were a Guard and Defence to them against Robbers, and against wild Beasts.

17 Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he is just a son of Belial, that a man cannot speak to him.

Nabal must certainly have been a most churlish brutish Man to extort this Character of him from his own servants.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

This shews he was a great Man, who had such Plenty of Provisions in his House.

19 And she said unto her servants, Go on before me, behold, I come after you: but she told not her husband Nabal.

*And said unto her Servants, Go on before me, behold I come after you.] They carried the Present; that David beholding it, might be a little mitigated before she came to him.*

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her, and she met them.

21 Now David had said, Surely in vain have I kept all that this flock hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requested me evil for good.

Though David justly thought he had no Right to take any of the Flock of Nabal by Way of Plunder; yet when he and his Men had taken the Trouble of defending them for some Time from all Damage which perhaps they otherwise could not have entirely escaped; he concluded, and with much Reason, that he and his Men when reduced to Necessity, had a Right to receive something by Way of Gratuity from Nabal for the Services they had done him.

22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall.)

*So and more also, do God unto the Enemies of David.] The Meaning of this seems to be that David wishes that God might bless his Enemies, and pour Evil upon himself if he did not destroy Nabal and his Family before the Morning. Cruel and abominable Resolution to call God to witness to! Here we have a flagrant Instance how necessary our Saviour's Advice is, To watch against Temptation. David's Wrath, tho' undoubtedly justly moved, here carried him to a Pitch, that if executed would have filled him with Remorse, Sorrow, and Shame; as it could no Ways be reconciled to the Laws of that God who was his Helper and Defender, and the Lifter up of his Head. In which Laws too he was so well instructed, and therefore ought to have let those have ruled him, and not his furious Rantment. Had he attended to these, he would have found that he had no Right to destroy Nabal, because he was ungrateful and abusive, much less to destroy the Innocent with the Guilty, and to cut off a whole Family for the Fault of one Man. Thus do we fatally err when we leave the Counsels of God, either of Reason or Revelation, and hearken to the Dictates of our Passions. The same unbiassed Reason that kept David from taking any Thing from Nabal's Flocks when they were in the Wilderness, would have told him it was unlawful for him now to destroy Nabal and his Family because he had refused his Request; but it was his Passions spoke to him now, and by their tumultuous Violence drowned the still soft Voice of Reason and Religion. That this was truly the Case, appears plainly from that high Satisfaction and Pleasure which David expresseth in the 32d Verse, &c. when Abigail by her Prudence had prevented him from executing his Purpose. If such a Man then as David fell into so great a Sin, (for Abigail's Prudence only prevented it) by hearkening to the Dictates of Passion, how careful ought we to be never to hearken to them, but to stop our Ears, charm them to our seeming never so wisely; and to conclude that Poison is in them how-*



ever fair they ſeem, and that they will certainly lead us wrong, whatever ſtrong Pretences they may make to be followed. It muſt be allowed that *David* had in this Caſe every Thing that could provoke a Man to ſo cruel a Revenge, and make it appear almoſt reaſonable. He was not only reſuſed a reaſonable Supply of Proviſions from a very rich Man who abounded, when he and his Companions were in Likelihood of periſhing for Want, or at leaſt in extreme Diſtreſs; but he was treated with the moſt intolerant and contemptuous Language from a Perſon whom he had rendered great Services to; but ſtill *David's* own Acknowledgment, *2 Sam. 22, 36*, makes it plain how little he would have thought himſelf juſtified in the Execution of his cruel Reſolution when his Paſſions had ſubſided, and left an Entrance to the Voice of Reaſon and Religion into his Heart.

*And ſhe ſayeth againſt the Wall.*] Or rather *watereth againſt the Wall*. This is an Expreſſion ſignifying an entire Deſtruction.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, upon me let this iniquity be, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

*And fell at his Feet, and ſaid, Upon me, my Lord, upon me let this Iniquity be.*] She applies herſelf to him, in a Speech full of Prudence; begging, like an affectionate Wife, that ſhe might ſuffer, not her Husband.

25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, ſo is he; Nabal is his name, and folly is with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

She repreſents him as a Man that offended out of Folly rather than Malice; which might a little excuſe his Rudeneſs. *Nabal* in the Hebrew ſignifying a Fool, tho' not one by Nature, but rather thro' Pride and Insolence.

26 Now therefore, my lord, as the LORD liveth, and as thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to ſhed blood, and from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

Nothing could poſſibly have been ſpoken to *David* with more Effect to turn away his Wrath, than thus to inſinuate ſuch an Opinion of his Goodneſs and Clemency, as already to conclude ſhe had diverted him from his Purpoſe; or rather, that God had interpoſed by his good Providence, to hinder him from ſhedding Blood. Beſides, ſhe here prudently contrived to bring *David* under a ſacred Obligation to ſave her Husband and Family. For it was eſteemed that he who was adjured in the Name of God to do any Thing that was lawful, was obliged to pay Regard thereto, as it would otherwiſe be ſhewing a Contempt and Diſregard to God in whoſe Name it was requested.

*Now let thine Enemies, and they that ſeek Evil to my Lord, be as Nabal.*] That is, may thou have no worſe Enemy than he. Or, may thy Enemies have no more Power to hurt thee than *Nabal* hath. This is another Argument to perſuade him to Mercy, that *Nabal* was ſo inconfiderable, that as he would do him no Good, ſo he could do him no Evil.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

*And now this Bleſſing.*] That is, THIS Preſent or Gift. The ſame Phraſe uſed in *Ch. xxx. 26. 2 Kings v. 15.*

*Let it even be given unto the young Men that follow my Lord.*] She ſpeaks ſo humbly of the noble Preſent ſhe had brought, as if it was unworthy of *David's* own Acceptance.

28 I pray thee, forgive the treſpaſs of thine handmaid: for the LORD will certainly make my lord a ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee all thy days.

*I pray thee forgive the Treſpaſs of thine Handmaid.*] She ſtill ſpeaks as if ſhe only had been the Offender.

*For the LORD will certainly make my Lord a ſure Houſe*] She delicately inſinuates that he ſhould be good to her, as God would certainly be to him.

*Becauſe my Lord fighteth the Battels of the LORD; and Evil hath not been found in thee all thy Days*] She puts him in Mind of all his Heroical Acts againſt the *Philiftines*, and other Enemies of his Country; and that hitherto he had been blameleſs, and done no Hurt to the *Iſraelites*. And therefore hoped he would do none to her, and her Family.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, as out of the middle of a ſling.

*Yet a Man is riſen to purſue thee, and to ſeek thy Soul.*] ſaid ſhe means, who reſtleſſly endeavoured to take away his Life.

*But the Soul of my Lord ſhall be bound in the Bundle of Life, with the LORD thy God.*] That is, God will preſerve thy Life; for no more is meant by the Word *Soul* here. It is a metaphorical Expreſſion, becauſe thoſe Things which we would not have loſt, nor ſcattered about, we are wont to bind up in Bundles.

*And the Souls of thine Enemies, them ſhall he ſling out, as out of the Middle of a Sling.*] As we bind up Things, to preſerve them from being thrown about and loſt: So we put Things into a Sling, that they may be caſt out of Sight, or a great Way from us.

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

She reſerves the moſt Divine Argument to the laſt; that he would have a clear and quiet Conſcience, and not be diſturbed with a Remembrance that he had ſhed the Blood of the Innocent, or otherwiſe avenged himſelf, which was what belonged unto God only:

*But when the LORD ſhall have dealt well with my Lord, then remember thine Handmaid.*] Or, *Thou wilt remember thine Handmaid.* Reſlect with Pleaſure on her having prevented him from ſhedding Blood.

The SCRIPTURES are not only able to make us wiſe unto Salvation, but to inſtruct us in every Matter of PRUDENCE and WISDOM. What a fine and inſtructive Example have we here in *Abigail*, of acting with Prudence and Spirit in the moſt dangerous Conjunctions, inſtead of ſetting down in an uſeleſs Deſpair. And of ſoftening, by a wiſe Submiſſion, the moſt outrageous Anger. *Soft Words turn aſide Wrath.* Good for us would it be, many Times, would we prudently, like *Abigail*, make Uſe of them. The Energy, and Addreſs of *Abigail's* Behaviour and Speech, are ſuch, that we may conſider the Whole as a Maſter-piece of GOOD SENSE and PRUDENCE. Her Speech cannot be illuſtrated by Words, in any adequate Degree, but every one who reads it muſt feel it.

32 ¶ And David ſaid to Abigail, Bleſſed be the LORD God of Iſrael, which ſent thee this day to meet me:

He was ſo moved with this pathetical and reaſonable Speech, that in the firſt Place, he acknowledges the good Providence of God, which directed her to come ſo ſeaſonably to prevent the Effects of his Anger.

*David* had too good an Heart, and was too well acquainted with the DIVINE LAWS, to think that his raſh Oath obliged him to commit ſuch a Piece of Wickedneſs, as what he had ſworn. And heſitated not to conclude, that God would be better pleaſed by his imploring Pardon for his raſh Oath, and not fulfilling it, than by the moſt punctual Execution of it. For no Oath obliges a Man to do a wicked Thing; and, in ſuch Caſes, to keep one's Word is a Crime. For whatever God has forbidden, he has likewiſe forbidden Men to ſwear to do, and therefore they can only offend him by keeping the Oath. In a Word, the Oath of *David*, was the Reſolution of Human Nature unreſtrained, too much provoked, and urged by Neceſſity and Self-Preſervation. The Change, and the Thankſgiving upon being averted from Evil, are the Sentiments of an HERO, and a Mind improved and corrected by RELIGION.

33 And bleſſed be thy advice, and bleſſed be thou, which has kept me this day from coming to ſhed blood,



blood, and from avenging myself with mine own hand.

34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst halted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; for, I have hearkened to thy voice, and have accepted thy person.

Or, as it is the Hebrew, LIFTED UP THY FACE.

36 ¶ And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

He fainted away, and was as cold as a Stone; out of Dread of the Danger, which he imagined still hung over him.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

It seems as if he lay so long dispirited; and then God put an End to his Life, either by some Disease, or by a sudden Stroke.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

David did not rejoice merely in his Death, but in the Justice of God: Who shewed him, that if Men would have Patience they should have Right done them; so that they need not go about to avenge themselves. How fine a Lesson is this to us, to remit Injuries, to refer our unjust Sufferings to God, to quell the Spirit of Revenge in us, and to recede from rash and wicked Resolutions, though backed even by Oaths.

And David sent and communed with Abigail, to take her to him to Wife.] After the Time of her mourning for Nabal was over.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

No Doubt they delivered this in many more Words, signifying the great Esteem and Affection which David had for her. But this is the Substance of what they were sent for, and this was probably a second Message after the Marriage had been agreed on: These being only sent to conduct her to David.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

And she arose, and bowed herself on her Face to the Earth,] In Reverence to the Name of David; whom the highly honoured, as a Man of an Heroick Spirit; and who she was fully persuaded should be King of Israel, ver. 30.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel, and they were also both of them his wives.

In this David followed the corrupt Custom of those Days, wherein they had perverted the original Law of God given to the

first Pair. It is generally thought, that Abigail was his Wife before he married Abigail.

44 ¶ But Saul had given Michal his daughter David's wife, to Phalti the son of Laith, which was of Gallim.

Here is the Reason why David took another Wife; because Saul had deprived him of his former. But it was no good Reason for taking two, which was more than he had before.

# C H A P. XXVI.

1 Saul is informed by the Ziphites of David's being at Hachilah. 2 Where Saul cometh to find him. 3 David with Abigail cometh in to the camp secretly by night. 4 Abigail is for killing Saul, but David restraineth her, and only taketh away Saul's spear and cruse of water. 5 David shewing there at a distance, expostulation with Saul; 6 who acknowledgeth his sin in seeking David's life.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

The Inconstancy, Falseness, and insupportable Rage of Saul are inconceivable. Who having before been obliged to David for his Life, and acknowledged his Error, and made David swear he would be good to his Posterity, yet now openly declared himself again to be his Enemy, and sought to kill him. But it is very likely, that a considerable Time had passed between the Affair in the Cave at Engedi, where Saul was reconciled, and this Time.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way: but David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

And David arose, and came to the Place where Saul had pitched.] Within Sight of it; where he might observe how they lay.

And Saul lay in the Trench.] Or, in his Chariot; or rather, within the Circle of the Chariots and Carriages, that he might be safe from any sudden Attack.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

Then answered David and said to Ahimelech the Hittite.] A valiant Man of that Nation, who was a Proselyte to the Jewish Religion: And not only followed David, but was always near to his Person.

Either Ahimelech declined it, as too hazardous an Enterprize: Or Abishai, being a forward young Man, offered himself, while the other stood deliberating.

7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

So David and Abishai came to the People by Night.] A bold Attempt for two Men to come into the midst of an Army of three thousand chosen Men.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore



therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not *smite* him the second time.

Tho' *David* would not kill him himself, when he had the like Opportunity, (*Ch. xxiv. 4*) yet *Abner* thought he might give him Leave to do it; And he undertook to stick him to the Ground at one Thrust, so that he should make no Noise by crying out.

9 And *David* said to *Abishai*, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

Being made King by God's special Appointment, he looked upon it as a high Crime to do him any Hurt.

10 *David* said furthermore, *As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battel, and perish.*

*David* leaves it to the good Pleasure and Sovereign Will of God, to put an End to *Saul's* Life when he saw best; either by a sudden Stroke, or in the Course of Nature, or letting him fall in Battle.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

*But I pray thee, take thou now the Spear that is at his Bolster.]* As a Warning what they could have done.

*And the cruse of Water, and let us go.]* This was set there either for *Saul* to drink if he was thirsty, or to wash himself, which was prescribed by the Law, for many accidental Pollution.

12 So *David* took the spear and the cruse of water from *Saul's* bolster, and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep, because a deep sleep from the LORD was fallen upon them.

13 ¶ Then *David* went over to the other side, and stood on the top of an hill afar off, (a great space being between them)

The Meaning of this Verse seems to be, that *David* stood on such a Rock, or Precipice, that there was no coming to him but by taking a great Circuit round. So that it might be said, in Respect of *Saul's* coming to him, that he stood afar off, and that there was a great Distance between them, and yet he might be near enough to have his Voice heard.

14 And *David* cried to the people, and to *Abner* the son of *Ner*, saying, Answerest thou not, *Abner*? Then *Abner* answered and said, Who art thou that criest to the king?

Or, disturbest his Repose.

15 And *David* said to *Abner*, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

*Wherefore then hast thou not kept thy Lord the King?] Observed better military Discipline, for the Preservation of Saul's Person.*

*For there came one of the People in to destroy the King thy Lord.]* Came into the Camp, and had a very fair Opportunity.

16 The thing is not good that thou hast done: as the LORD liveth, ye are worthy to die, because ye have not kept your master the LORD's anointed: and now see where the king's spear is, and the cruse of water, that was at his bolster.

*Ye are worthy to die, because ye have not kept your Master the LORD's Anointed.]* Guarded him better from any Danger. It is possible they despised *David's* small Forces, which made them negligent.

17 And *Saul* knew *David's* voice, and said, Is this thy voice, my son *David*? And *David* said, It is my voice, my lord, O king.

He humbly acknowledgeth his Authority, and the Allegiance he owed him, though he had done him so many Injuries.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go serve other gods.

*If the Lord have stirred thee up against me, let him accept an Offering.]* The Meaning of this, according to our Rendering, seems very obscure; but some other Translations render it, 'Let him accept thy Offering.' Or, 'He would accept thy Offering.' The Meaning seems to be, that *David* either professes that he was willing to fall into *Saul's* Hands, and die, if it was the LORD's Will: Or else his Arguing is, that if the LORD had indeed stirred up *Saul* against him, he would have accepted his Offering; that is, have heard his Desire, or Prayer, and have delivered *David* into his Hands, instead of delivering him twice into *David's*.

*From abiding in the Inheritance of the Lord.]* From having any settled Abode in his own Country, which he foretaw he should be forced soon to leave, as we read he did in the next Chapter.

*Saying, Go serve other Gods.]* That was the Effect of their Actions, though they did not say so in so many Words. For they banished him into a Nation of another Religion.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

*Now therefore let not my Blood fall to the Earth, before the Face of the Lord.]* God seeing it, and being the Avenger.

*For the King of Israel is come out to seek a Flea.]* Is come out for a Purpose beneath him, and not worth his Trouble.

*As when one doth hunt a Partridge in the Mountains.]* The Hebrew Word is not rightly translated here a Partridge: It certainly is the Name of a Bird of no Value for Food, or any other Use; and, therefore, the pursuing of it in the Mountains, through difficult Places, was an useless and insignificant Labour.

21 ¶ Then said *Saul*, I have sinned: return, my son *David*, for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

*Then said Saul, I have sinned, return my Son David.]* He invites him to come to the Court again; acknowledging his Obligation to him, for having thus spared his Life, when he had so unjustly persecuted him.

22 And *David* answered and said, Behold the king's spear, and let one of the young men come over and fetch it.

He durst not venture to go and present it himself to *Saul*, tho' it was the Testimony of his Fidelity and Affection to him. For he still thought it unsafe to put himself in *Saul's* Power.

23 The LORD render to every man his righteousness, and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

*David* in these Words testifies his Assurance, that, however *Saul* dealt by him, the LORD would regard him for his righteous Dealing.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.







all his time, that he shall be my servant for ever. David it might be allowed in this Case, made Use of a Deception, but it was a Deception that as far as appears, did not injure *Achish* or any other Person. However it is in nowise worthy of our Imitation.

12 *A* *Achish* believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

## C H A P. XXVIII.

*1. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

**A**ND it came to pass in those days that the Philistines gathered their armies together for warfare, to fight with Israel: and *Achish* said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to *Achish*, Surely thou shalt know what thy servant can do. And *Achish* said to David, Therefore will I make thee keeper of mine head for ever.

*3. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

*4. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

3 Now *Samuel* was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and *Saul* had put away those that had familiar spirits, and the wizards, out of the land.

*4. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

*5. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and *Saul* gathered all Israel together, and they pitched in Gilboa.

5 And when *Saul* saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when *Saul* enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

*7. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

*8. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

*9. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

*10. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

*11. The Spirit of the Lord is taken from David. 6 Saul enquiring of the Witch of Endor, to bring up the dead. 8 Saul's wife Michal, who hath a familiar spirit, first to bring up the prophet Samuel from the dead. 12 Saul's appearance, 17 and denouement to him the death of Saul, Jonathan, and the death of himself and Jonathan.*

7 ¶ Then said *Saul* unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor.

In this he acted like a distracted Man, who now approved what he had before condemned. He mentions a *Woman* rather than a *Man*; because the weaker Sex were most addicted to these Practices.

It appears from the 8th Verse that by having a familiar Spirit is meant the having a Power to call up, or make to appear any dead Person in order to answer Questions, or for Information of what should be enquired of them. How this Practice came to be used, or upon what Foundation it was built we cannot now tell, but it appears to have been very ancient, because we find an express Law against it, *Deut. xviii. 10.* It is probable it took its Rise in *Egypt*, where an over strained Search after, and Pretence to Knowledge, or in the Words of the Psalmist, *carrying themselves in Matters too high for them*, made them fall into the strangest Absurdities and Impieties that ever entered into the Human Heart. In all Likelihood, not only the *Israelites* but the *Gentiles* or Heathens, who we find in general used this Practice, were first infected with it from *Egypt*. And tho' in all Probability those who pretended to this Power were all Impostors, and only deceived those who consulted them by delusive Trick; yet we may make this important Conclusion from it, that it has ever been a prevailing Notion among all People, that the Soul still subsists in another State after the Body is dead, for this Practice was built entirely on this Belief.

8 And *Saul* disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what *Saul* hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And *Saul* sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up *Samuel*.

12 And when the woman saw *Samuel*, she cried with a loud voice: and the woman spake to *Saul*, saying, Why hast thou deceived me? for thou *art* *Saul*.

*And when the Woman saw Samuel*] Our Translation by inserting the Particle *when* in this Sentence, does perhaps give us a wrong Idea of this Transaction. For this seems to imply, that some Space of Time passed between *Saul's* Request, and the Appearance of *Samuel*.—Whereas the original Text implies no such Thing. For it stands thus:—When *Saul* said—Bring me up *Samuel*, then immediately follows—And the Woman saw *Samuel* and cried, &c. The true State of this Affair seems to have been, that when *Saul* had proposed his Question, the Woman would have gone about her usual Ceremonies and Methods of Deception, whereby she deceived those who consulted her; but that at a sudden she perceived a venerable Figure before her, which made her shrink out with Astonishment. She knew this was no Contrivance of her own, or her Associates. It was what she in nowise expected; and she immediately concluded that it could be no less than the King of *Israel* that this venerable Prophet was really sent to. From all the Circumstances of the Relation it appears, that the Woman herself was convinced, as the *Egyptian* Magicians were upon another Occasion, that, *This was the Finger of God*. To suppose that the Woman herself, by her familiar Spirit or Spells, raised *Samuel*, or any evil Spirit that personated him; or that she put a Trick upon *Saul*, by having one of her Associates appear as *Samuel*, is to contrary to Reason and the Circumstances of the Relation, that no unprejudiced Mind can well, upon an attentive Perusal, take it in any such Light.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto *Saul*, I saw gods ascending out of the earth.



It appears evident, that the Woman could not say she saw *Gods* coming out of the Earth, because it is plain she saw and spoke only of one Person. And this she describes to be an old Man, covered with a Mantle; so that the Word *Elohim*, which we translate Gods, should rather be rendered in this Place, A Person, or Magistrate: For the Description she gives of the Appearance, is exactly agreeable hereto; and, therefore, there was no Reason for saying she saw a Person very majestic, like a Judge, or like one Magistrate. And in *Psalms* lxxxii. 1—6, we find, that *Jehovah* are there called *Elohim*.

14. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

[*And Saul said, What form is he of?*] We find in this and the foregoing Verse, that this Appearance of *Samuel* is represented as coming up out of the Earth, but there is no Reason to think that it did so in Fact: But as it was then a prevailing Notion that the Place of Abode of separate Souls was under the Earth; therefore the Woman, upon *Samuel's* appearing, immediately concluded that he ascended out of the Earth. And this being the popular Notion among the *Jews*, the Scripture adapting itself to vulgar Capacities, relateth this Appearance of *Samuel* agreeably thereto.

[*And Saul perceived that it was Samuel*] The original Word we translate *perceived*, signifies to know, and sometimes to see. The Case seems to have been, that the Woman first saw *Samuel*; and then upon her crying out, and describing what sort of a Person she saw, *Saul* advanced forwards, and saw *Samuel*, upon which in Reverence he did him Obedience, by stooping with his face to the Ground, and bowing himself.

15. ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

[*And Samuel said to Saul, Why hast thou disquieted me, to bring me up?*] This seems in some Manner to infer, that the Woman herself had not brought him up by her Spells; for if she had, the Question would have been more naturally and properly directed to her. But it may be said, if *Samuel* was sent by God, it is hardly consistent to suppose he would complain of being disquieted in being sent on God's Errand. And this must be readily allowed. But if we will attentively consider *Samuel's* Speech, we shall find that it was not being sent as a Messenger from God, that disquieted him. Nor his Disquiet plainly arose from *Saul's* hardened Impenitence in the Ways of Irreligion; it was this that grieved and provoked his righteous Spirit. And so it should be translated, *Why hast thou provoked me, to make me rise up?* Why dost thou ask of me, seeing the Lord is departed from thee? Hath God forsaken you, and do you hope for Help from me? From me, his Minister, who act nothing but in Obedience to his Will? Is God offended with you, and will you inquire what to do in a Way that he hath forbidden? Will you go on still to offend him more and more? Know then, that I am now come to confirm that Sentence, which God long since past upon you by my Mouth, for disobeying his Commandments: *Your Kingdom is divided, and given to David*; and God will deliver you, your Sons, and your People, into the Hand of the *Philistines*; and this Sentence shall be executed upon you To-morrow: To-morrow shall you and your Sons be with me among the Dead. All this is plainly spoken in the Indignation of a righteous Spirit against Guilt; and one must read it with very little Attention not to see it to be so.

[*Therefore I have called thee, that thou mayest make known unto me what I shall do.*] *Saul* expresseth himself here in the same Terms that *David* makes Use of to signify his praying to God; which seems to indicate, that *Saul* invoked or called upon *Samuel* in Prayer. For finding that God would give no Answer to him, and being as it were in Despair, he seems to have foolishly flattered himself, that he might be able to obtain some Answer to his Petitions by Means of that Holy Prophet, whom he knew had a sincere Regard for him in his Life-time. But the Prophet in his Answer in the next Verse gives him to know how incapable he was of doing him any Service, seeing that the Lord was departed from him and become his Enemy. From hence we may see the Vanity and Absurdity of invoking Saints, &c. as their Intercession can no ways avail us, when by our Wickedness we have made God our Enemy. One would think this Reply of *Samuel's* would be sufficient to convince any Christian of the Folly of any such Application.

16. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17. And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18. Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Agonizans, therefore hath the Lord done this thing unto thee this day.

*Saul's* Sin in killing the Lord's Priests is not here mentioned, because the Decree of taking the Kingdom from him, was passed before that Sin was committed.

19. Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

By *Samuel's* Expression that *Saul* and his Sons should be with him To-morrow, is meant no more than that they should be amongst the Dead at that Time: For Death is simply noted by it, but not any particular State which follows after Death.

We may here observe, that neither *Samuel* himself, nor any evil Spirit, nor any Iniquity, could know that Particular, which were all exactly accomplished the following Day. For these are the secret Things that belong unto God. And therefore we may reasonably conclude, that the Finger of God was manifest in this Transaction. And if we consider the whole attentively, we may see a peculiar Prophecy in it. When *Samuel* delivered God's Judgments upon *Saul*, he was clad in a Mantle, which *Saul* wore on that Occasion. He now came to repeat it to satisfy the Sentence then denounced; and to strike him with self-conviction, he appeared in the same Dress, the same Mantle, in which he denounced that Sentence. And thus he now again denounced a rending of the Kingdom from him. For any, why may we not presume that the Mantle signified now the same Rent, which was the Emblem of that rending? Is it irrational to suppose, that when he spake of this, he held up the Mantle, and pointed to the Rent? It is well known the Prophets were Men of much Action in their speaking, and often illustrated their Predictions by Emblems.

We may likewise further observe, that *Samuel*, in his Life-time, often reproved *Saul* for his Guilt; and told him, that God had given away his Kingdom from him for that Guilt; but he never told him to whom, nor when the Sentence should be executed upon him.

It is true, *Saul* died in Battle, and *David*, after some Time, succeeded him. But who could have been sure that this was the Effect of that Sentence? *David* might have died before this happened, and another might have succeeded him, instead of *David*. Neither *Saul*, nor many of his Court, believed one Word that *Samuel* said. How proper then to raise from the Dead the same Prophet who predicted this Sentence, to confirm that Sentence; to tell him that the Kingdom was that Day to be taken from him, and would be given to another; to name the very Person to whom it was to be given;—to confirm the Sentence beyond all Possibility of Cavil;—to shew by whom, and when, and where, and how it was to be executed;—to shew, that the Execution of it was instant.—Was not this an Occasion worthy of the Divine Interposition?

The Son of *Sirach* is clearly of Opinion with the Sacred Historian, that it was *Samuel himself* who foretold the Fate of *Saul* and his House in this Interview. And it is no ill Presumption that his Judgment was also that of the *Jewish* Church upon this Head. His Words are “*After his Death he* (viz. *Samuel*) *propheciated and shewed the King his End.*” And to this may be added, that perhaps the Establishment of the Immortality of the Soul upon the Foot of sensible Evidence, was not the lowest End of *Samuel's* Appearance upon this Occasion.

20. Then Saul fell straightway all along on the earth and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

Probably he fell to the Earth in a despairing Manner, as a Man overcome with Astonishment and Horror, upon hearing some dreadful News.

Here let us cast our Eye on *Saul*. Behold here the King of *Israel* fallen upon the Earth, disanimated, terrified, distressed, without Comfort, without Hope, seeking to every Thing for Refuge but finding none. Let us take a Survey of him thro' this Chapter,











Chapter. that the melancholy Pictate may be imprinted deep on our Hearts, that we may always remember, that such will be the State of the Man who FORGETTETH GOD. Is this poor, dejected, dejected, dejected, dejected Man, the King of Israel? Where is his Glory and Splendor? Where his numerous Guards, his Attendants, his Favorites? Do these avail anything to give him Hope? What cannot these disperse the melancholy Gloom from his Heart? Cannot these quiet his dreadful Terrors? Alas, no! He had abandoned God for some Time, and now he sadly experienced that God had abandoned him. Vengeance which for his many previous Transactions had long hovered and waited, now advanced with large and quick strides, and his Fate drew on apace. He perceiveth it, and is most sensibly affected with it. He feels the Terrors of the Armaments set in Array against him. Where shall he go, to whom shall he fly? He flies to God as the ALL-POWERFUL PROTECTOR. He seeks to obtain a kind Answer from Him in his Day of Distress. He tries every Method, but alas! in vain. Here we see unhappy Saul experiencing what the DIVINE WISDOM has assured us will be the melancholy Fate of every one who forgetteth God. "Because I have called and ye refused, I have stretched out my Hand, and no Man regarded; but ye have set at Nought all my Counsel, and would none of my Reproof: I will also laugh at your Calamity; I will mock when your Fear cometh; when your Fear cometh as a Destruction, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: Because they hated Knowledge, and did not choose the Fear of the Lord. They would none of my Counsel; they despised all my Reproof: Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices, *Psa. l. 24.*"

No Words can express, nor scarce Imagination conceive, the Pains and Agonies Saul felt at this Time in his Mind. The Text tells us, *ver. v.* that when he *saw the Host of the Philistines, he was afraid, and his Heart greatly trembled.* And his whole behaviour shews us more than these or any other Words can express. He who before was cold and indifferent in Religion, and had not God in all his Thoughts, now consults him by Dreams, by Urim, and by Prophets: *But the Lord answered him not.* Unhappy Man! What shall he do now? His Counsellors, his Generals, his Armies, he finds cannot give him the Consolation he wanted. Why he now bethinks himself of the Holy Prophet Samuel, who he knew wished him well in his Life-time, tho' he had not regarded his Counsels: But Samuel was dead: What shall he then do? Why there were People who pretended to have a Power of calling up any one from the Dead. To these then Saul foolishly resolves to apply. He flattered himself that if he could once see or make his Distress known to the Prophet, he should not fail of obtaining fine Consolation and Direction from him. With these big and flattering Expectations, he hastens to the Woman who he was informed had a familiar Spirit. But did the Event answer his flattering Hopes? No, quite the contrary: He here meets with his utter Confusion: He has here delivered to him the most severe and cutting Rebukes: He here receives the Denunciation of the blackest Doom, just at Hand, even on the Morrow; so that he could no longer bear up against the bitter Agonies of his Mind, but *fell straightaway all along on the Earth* — Let us not behold him there without Improvement; for these Examples in the Holy Scriptures are given for our Admonition. Let us behold in Saul our own sad deplorable State, when by our Neglect of HIM we have caused God to depart from us. Let it sink deep into our Minds, that thus forlorn, thus dismayed, thus miserable, shall we be; we shall find nothing able to give us Consolation or Help; tho' we search the whole Universe for it it will be all in vain: For *all is in God's Hands*: To HIM all Creatures must bow, and every Element submit to his WILL and PLEASURE. The only Way to Happiness is to have HIM our Friend. In HIM we have ALL; as on the other Hand, in HIS departing from us, we are sure to lose every Thing that is VALUABLE, every Thing that is COMFORTABLE.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flower, and kneaded it, and did bake unleavened bread thereof.

25 And she brought it before Saul, and before his servants, and they did eat: then they arose up, and went away that night.

#### C H A P. XXIX.

1 David is taken by Achish to war against the Philistines. 3 But is objected against by the princes of the Philistines. 6 Achish commends to his fidelity, and sendeth him back to Ziklag.

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the re-re-ward with Achish.

*And the Lords of the Philistines passed on by Hundreds and by Thousands.]* When they took a View of their Army, the great Men appeared, some at the Head of an hundred, some of a thousand Soldiers.

*But David and his Men passed on in the re-re-ward with Achish.]* Who seems to have been the General of the Army, and to have made David and his Men his Life-guard, according to his Resolution, *Ch. xviii. 2.* From this we may learn how dangerous a Thing it is to deviate from TRUTH, and what Inconveniences it often brings us into. The Pretences which David made to Achish (as related in the 28th Chapter) of his Inveteracy to the *Israelites*, and of the Damage he had done them in making Incursions upon them, were the Inducements that prompted Achish to make David and his Men his Life-Guard; whereby David was brought into the grievous Strait, of either fighting against his own Countrymen, or betraying his Benefactor.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell unto me, unto this day?

*These Days, or these Years,]* The Meaning is, *I may say Years, not Days*: For he had been with him part of two Years: And, if he had not formerly known him, his Predecessor had. (*Ch. xxi. 10.*) And it is likely he had held Correspondence with him before he came to him.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *Should it not be with the heads of these men?*

*Make this Fellow return, that he may go again to his Place which thou hast appointed him.]* At Ziklag, which they were contented he should possess.

*For wherewith should he reconcile himself unto his Master? Should it not be with the Heads of these Men?* That is, of the Philistines. They reasoned wisely, according to the common Maxims of Prudence. But probably the DIVINE PROVIDENCE was concerned in suggesting these prudential Considerations to their Minds; for by this Means David was delivered out of a very great Strait; either, (as before observed) of being an Enemy to his Country, or false to his Friends, and to his Trust. And by the same providential Incident was sent back Time enough to deliver his Wives, and the Wives and Children of his Men who were taken Captive.

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then



6 ¶ Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host, is good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

*Then Achish called David, and said unto him, Surely, as the Lord liveth,] He swears by the God whom David worshipped, that he might be the more believed by him. Or perhaps he had learn'd something from David of the TRUE GOD, though he worshipped others with Him.*

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

We may very reasonably conclude, that David heartily rejoiced at this Dismission; but as he did not know how much longer he might be obliged to stay in the Land of the Philistines, he thought it prudent to carry it fair to them, and to pretend some Concern upon this Occasion.

9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battel.

*Thou art good in my Sight as an Angel of God.] The Meaning is, he look'd upon David as a Man sent by God. All Things prospering that he took in hand.*

10 Wherefore now rise up early in the morning, with thy masters servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

*With thy Master's Servants that are come with thee.] This intimates, that the Lords of the Philistines would not trust them, because they looked on them still as Saul's Subjects.*

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

*To return into the Land of the Philistines.] For now they were in the Philistines Camp, in the Land of Israel, at Aphek, xxix. 1.*

## C H A P. XXX.

1 The Amalekites Spoil Ziklag. 7 David asking counsel, is encouraged by God to pursue them. 11 By means of an Egyptian left behind, he is brought to the enemy, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight, and them that keep the stuff: 25 He sendeth presents to his friends.

AND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south and Ziklag, and smitten Ziklag, and burnt it with fire:

To revenge themselves for what David had done to them, xxvii. 8. which they might easily do, when he and his Men were absent; and but a small, if any Guard left in the Place.

2 And had taken the women captives, that were therein; they slew not any, either great or small, but carried them away, and went on their way.

Towards their own Country. Being a poor and very covetous People, they intended to sell them for Slaves, and make Money of them.

3 ¶ So David and his men came to the city, and behold it was burnt with fire, and their wives, and

their sons, and their daughters were taken captive.

4 Then David and the people that were with him, lift up their voice and wept, until they had no power to weep.

5 And David's two wives, were taken captive, Ahinoam the Jezreelitess, and Abigail the Carmelitess.

6 And David was greatly distressed, because the people spake of robbing him, because he had said, The people was grieved, every man for his wife and for his daughters: but David encouraged himself in the LORD his God.

*And David was greatly distressed, because the people spake of robbing him,] A. the Cause of this Complaint, is, that he was guarded; or in provoking the People, as he had done.*

*But David encouraged himself in the LORD his God,] David never failed him in the greatest Distress, and in the most dangerous Cases, as being fully persuaded of his own Providence in all Things, and his all-potent and all-wise Protection.*

7 And David said to Abiathar the priest Ahimelech's son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

*And David enquired at the LORD, saying, Shall I pursue after this Troop?] He enquired by Abiathar the Priest.*

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind, layed.

They that were left to look after the Staff, xxix. 24. who were so tired, that they were not able to march any further.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

This is to be understood of one whole Day, and Part of two others: As appears from the next Verse, where he saith, *three Days ago I fell sick*. In the Hebrew it is, *Three days ago I fell sick*, i. e. this is the third Day since I fell sick.

13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick.

A barbarous Act, to leave him there to perish; when they had Camels good Store, for the Carriage of Men, as well as of their Spoil, xxv. 17. But this Inhumanity cost them dear: For by his Means they lost their own Lives, and David recovered what they had taken at Ziklag. Such is the wonderful Providence of God which governs all the Desires, and Thoughts, and Counsels, and Works, and whatsoever is done among Men; both the good and the bad.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.



*He made an Expedition upon the South of the Cherethites,]* That is, on the *Philistines*. For the *South of the Cherethites* here mentioned, is in the north West explained, *the Land of the Philistines*. And from hence it appears that the *Amalekites* were Enemies to the *Philistines*, to which is related in the xxviii<sup>th</sup> Chapter, *David* being a Retainer of the first Part of his Benefactor, in making Expedition upon these People. But it was to gain more Favour with *David*, that he intimated he had fallen upon the *Amalekites*.

*He took the Spoil of the Land of the Philistines,]* We read no where else of this Land. *Amalek*, in our Proverbs, signifies that South Part of *Judah*, which was given to *Elimelech*, and which his Posterity inherited, *Gen. xli. 13.*

17 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

His Master, *Elimelech*, had been cruel to him: And therefore he had no Mind to save him any longer.

*For he heard them say, He hath brought down the company,]* For he heard them say this his Master, where they would stay and rest themselves.

18 And when he had brought him down, be held, *they were spread abroad upon all the earth, singing and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.*

19 And David smote them from the twilight, even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

*David smote them from the Twilight, even unto the Evening of the next Day,]* He fell upon them immediately whilst they were revelling and resting themselves with Mirth and Jollity. Being so much in Danger were at them, because the *Amalekites* and the *Philistines*, among whom they thought *David* was, were ready to cry out, that if they suppos'd he could no more come to revenge them, than the *Philistines* could for the Injuries done to them.

20 And David recovered all that the Amalekites had carried away: and David rescued his two Cities.

21 And there was nothing lacking to them, neither small nor great, nor children nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

According to the Promise of God, *Gen. xli.*

22 And David took all the Flocks, and the herds: *and they drive before those which cattle, and find, This is David's Spoil.*

*And David took all the Flocks, and the Herds,]* Which had been taken by the *Amalekites* from the *Philistines*, and other Places.

*And they drive before those which cattle,]* His Soldiers drove them before those Cattle that had been taken from *David* and his Men.

*And find, This is David's Spoil,]* Not that he challenged it all to himself: But that it was acquired by his Valour and Conduct; which they now magnified, who lately spake of slaying him. And it is likely they sung a triumphant Song on the Occasion, and that this was the Burden of it: Which they repeated at the End of every Verse.

23 And David came to the two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Before: and they went forth to meet David, and to meet the people that were with him; and when David came near to the people, he saluted them.

He was glad to see them, and enquired how they did, for he had left them very weak.

24 Then answered all the wicked men, and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them

ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

This was the cruel Resolution of such as feared not God, nor regarded Men: Since it was not the Choice of their Brethren to stay behind, but meer Necessity, and Inability to travel further.

25 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

As much as to say, when God hath been so good to us, we ought not to be unkind to our Brethren.

26 For who will hearken unto you in this matter? but as his part is that goeth down to the battel, so shall his part be that tarryeth by the stuff: they shall part alike.

*For who will hearken unto you in this Matter?]* No disinterested Person, he tells them, would be of their Opinion, if the Matter was referred to them.

27 And it was so from that day forward, that he made it a statute and an ordinance for Israel, unto this day.

This Law concerning the Division of the Spoil taken from an Enemy, seems to have continued to the Time of the *Maccabees*; as appears from the second Book of their History, *Ch. vii. ver. 28, 29.*

28 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friend, saying, Behold a present for you, of the spoil of the enemies of the Lord.

*Saying, Behold a Present for you,]* In the *Hebrew*, a *Blessing for you*, &c. So he calls the Present, because it was a Token that he wished all Prosperity to them: Who had been kind to him in his Banishment, and helped to maintain and protect him.

*Of the Spoil of the Enemies of the Lord,]* The Success of *David* in this Pursuit of the *Amalekites*, will, upon Examination, appear so extraordinary, and so astonishing, that it is not easy to account for it, otherwise than from the peculiar Superintendence of Providence over *David* and his Concerns: and *David* himself was fully persuaded it was so: It is in this Persuasion he cries out, in the xviii<sup>th</sup> Psalm, *It is God that giveth me strength of War.—He maketh my Feet like Hinds Feet: He maketh mine Hands to fight, and mine Arm shall break even a Bow of Steel.—Thou hast made mine Enemies to turn their Back upon me.*

The peculiar Interposition of Providence is seen in every Circumstance of this Adventure;—the Number, the Perseverance, the Issue.

That they might not think their Number did the Work, God reduced them to four hundred, as he did *Gideon's* Company to three, *Judges* Ch. vii. and therefore, when he commanded *David* to pursue, He in Effect said to him, what He said before to *Gideon*; *Arise, get thee down into the Hill; for I have delivered it into thine Hand.*

Many others have been as fortunate in surprising, and as successful in slaughtering their Enemies: But to have Strength both for the Slaughter and Pursuit for so many Hours together, is altogether extraordinary. But what is yet more extraordinary, is, that he should recover all the Captives unhurt, out of the Hands of a People so abandoned, and so execrable as the *Amalekites*.

Some imagine that these miserable *Amalekites*, being poor, spared their Captives from a Prospect of profiting greatly by the Sale of them: But others, with more Reason, think they only respited their Cruelty, to execute it to more Advantage at their Leisure.

How beautiful a Contemplation is it, to observe the signal Goodness of God, and Malignity of Man, co-operating to the same End!

29 To them which were in Beth-el, and to them which were in South-Ramoth, and to them which were in Jattir,

30 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,

31 And



29 And to *them* which were in Rachab, and to *them* which were in the cities of the Jerahmeelites, and to *them* which were in the cities of the Kenites,

30 And to *ℓ*<sup>1</sup> *α* which is in Hormah, and to *ℓ*<sup>1</sup> *β* which is in Goshan, and to *ℓ*<sup>1</sup> *γ* which is in Athah;

31 And to *them* which were in H. Iron, and to all the places where David himself and his men were wont to hunt.

Failure to report themselves, or to give Provisional or Intelligence  
 Reports.

C H A P. XXXI.

3. *Suppose that the system  $\dot{X} = AX$  is linear,  $A$  is a constant matrix, and  $X(0) = X_0$ . Then the solution  $X(t)$  is given by the formula*  

$$X(t) = e^{At} X_0.$$
*Take as the test case  $A = \begin{pmatrix} 0 & 1 \\ -1 & 0 \end{pmatrix}$ ,  $X_0 = \begin{pmatrix} 1 \\ 0 \end{pmatrix}$ . Compute the solution  $X(t)$  by hand, and compare it with the solution obtained by the Runge-Kutta method.*

**N**OW, the Pacific's four big and final and the most important. The first is from the Philippines, and the second from the United States, and the third from the United States.

And the *Prophet* said, *Behold, I will give thee a Battle*. And as they began to fight, the *Canaanites* were the first to have begun the Fight. But plain the *Men of Canaan* had a Defection to the *Israelites* which happened to David and to Saul. The *Satan* Who now reigned, did what he pleased. *Reuben* and *Rachab* were made to reveal it to him, and he sent him to *Beniamin*. For *Beniamin* was the first to have been, that he was secretly made to go to the *Philistines* and to the *Canaanites*, and at a fore Reuben broke into the *Army* and not until then that they were permitted to the attempt. Hence the Prediction of *Satan* was fulfilled, when the *Canaanites* and *Philistines*, with the *Canaanites* of *Manasse* supposed to have been, or his Attendants, had at that Period. This doubtless brought that *Prophet* to know, and some time after, he gave notice of it to the *Prophet*. And this was certainly the strongest Engagement to them to make such an Attempt. It is expressly said, that the *Men of Canaan*, and fell to on *Saul* at *Gidjoa*. From hence it is evident that *Saul* was attacked in his Camp, for he was encamped upon *Gidjoa*; whereas had he attacked the *Philistines*, the Battle must have been fought at *Manasse*, where they were encamped. And hence we see the surprising Characters with which *Isaiah's* Prediction was fulfilled, when he told *Saul*, that on the very next Day he should die, and his Camp be taken: *Behold the Camp of Israel shall the Lord deliver into the Hands of the Philistines*.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchim, Saul's sons.

3 And the battel went for a good sack, and the archers hit him, and he was sore wounded of the archers.

In the *H Ebre* the Words are, *El Phelphim* *toth a Bani*: Which signifies, in that Language, to rush upon one on a sudden. It seems by this as if the *Phelphim* gained the Battle by the Advantage of their Archers: Probably there were some hired foreign Troops, for we have no Mention of any Archers in any of the *Phelphim* Armies of Battle before this; and it seems to have been a Way of Fighting that was new, and the *Israhelites* were not prepared for, and therefore they were soon thrown by it into Confusion.

4 Then said Saul unto his armour bearer, Draw thy sword, and thrust me through therewith ; lest these uncircumcised come and thrust me through, and abuse me. But his armour bearer would not ; for he was fore afraid : therefore Saul took a sword, and fell upon it.

*Left these Uncircumcised come and thrust me through, and abuse me.]* He was afraid they might put him to some ignominious Death, or make Sport with him, as they did with *Samson*.

But his Armour-bearer could not, for he was first afraid.] Dreading to think of killing his King.

A TRULY brave Man would have died fighting, as *Jonathan* did, or would, at worst, glory in being abused, and even tor-

tured, for having done it. Dr. S. says that it is not an Heil-  
bert a Defect, but a Disorder, and that it is the Effect of Con-  
science; and in this manner he imagines is the case of God,  
whose Creatures were made to feel, and know, as he is the only  
Author, of Life. On this subject, Property, and Liberty, in  
our Country, our Father, and our Friends, will be silent.  
And therefore, as *Prudence* is the only good, *Prudence* is  
much injured by Self-Murder, as my Father would be, having  
one of our slaves killed without our Consent. Not to mention  
the Injury done to others in a Variety of Relations, by the  
same Act.

And late it is worth our Godwin, that Serf and his An-  
nons beareth by the same sword, which was the Prince's  
burial's.

Now in the established Tradition of the *Yajur* - *Saṁhitā*, that this *Yajur* or better will be *Devanāgarī* and this is not at all unlikely, and for by then *Saṁhitā* had been translated into English. This is the *Yajur* with which they had before now a great number of *Grāhas*.

and Philip, who upon Smith's Camp was encamped by the Indians, and who had been driven out of the Camp the Evening before; then I was applied to by the Indians, who the immediate Cause of his Departure. And this gave Light to that Passage, 1 Cor. 13. and at the same Time receive Light from it, that *the Father is the Father, the Son is the Son, the Holy Spirit is the Holy Spirit, against the Father, is against the Father, the Son is against the Son, the Holy Spirit is against the Holy Spirit, the Father is against the Son, the Son is against the Father, the Holy Spirit is against the Father and the Son, the Father and the Son are against the Holy Spirit, the Father and the Holy Spirit are against the Son, the Son and the Holy Spirit are against the Father.*

7 And when his armour-bearer further said that was dead, he fell upon his sword, and died with him.

6 So Saul died, and his armour-bearer, and all his men that were about him.

[illegible]

Since  $f_1 \neq 0$  and  $f_2 \neq 0$ , we have  $f_1 \in \mathcal{S}_1$  and  $f_2 \in \mathcal{S}_2$ . Since  $\mathcal{S}_1$  and  $\mathcal{S}_2$  are disjoint, there was no  $0 \in \mathcal{S}_1 \cap \mathcal{S}_2$ . This is a contradiction.

W. A. L. R. 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580,

d. And to prevent the possibility of slipping off his armchair, at 14.40, he took a small dose of the Plavium's (used always to prevent slipping off the back of the chair), and among other things:

10 And it came to pass, when they had said these things, that they fasted three days, and they fasted, and they were waiting on Beth-shan.

To expedite a review of the food safety bill, the House passed public Safety and Reform on March 15, 1990. The bill, H.R. 1212, they did with the House of Commons.

11 ¶ And when the inhabitants of Jabesh-gad heard of that which the Philistines had done to Saul :

And yet the people on the other side. They live on the other side. For the people on this side were not

12 All the valiant men arose, and went all night, and took the body of Saul, and the bones of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.

*All the valiant Men are slain, and none*  
*Left to be taken, nor to find the Dead*  
*Uncover'd.*

*Tubef-pical* was on the other side of *Tamir*. They had been delivered by *Saul* in the beginning of his Reign from the *Amurmites*, when they were in Danger of losing their Lives, Ch. xi. and therefore they now shewed their Gratitude towards him by not suffering his Corps to want the Honour of Burial.

And came to *Jahel's*, and burnt them there, } It was not the Custom  
for the *Hebrews* to burn their Dead but to bury them; but per-  
haps they burnt these Bodies for fear if they buried them, the *Phy-*  
*lins.*



12. And they took them up again to fallen them in the same manner to their Walls.

13. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

[*Fast Seven Days*] Expresses great Sorrow, of which Fasting was a Token. For this is not to be understood; but only that they fasted seven Days together until the Evening (as the Manner of Fasting was among the Jews) and eat nothing all Day.

In the Conclusion of this Book, (which by God's Assistance we have got through) we cannot do better than to entreat the Reader to remember, that in it we have two such Examples of

Virtue in *Samuel* and *David*, that we cannot too frequently make the Subject of our Contemplation. On the other Hand, in the Example of *Saul*, we have a Picture of the MISERABLE STATE of that Man who FORGETTETH GOD, and turneth aside from his Commandments. May God, through JESUS CHRIST, send down his Grace into our Hearts, that through our whole Lives we may be inclined to imitate the FIRST, and may always dread to fall into the State of the LATTER; and as the only Way to escape it, make it our chief Study and Delight to please God and do his Commandments; for this is the WHOLE of MAN, in which all his HAPPINESS, all his PEACE consists. For that there is no Peace to the WICKED, hath been pronounced by Him who knoweth the Nature and Frame of Man; by the LORD HIMSELF, who CANNOT lie. "*The Wicked are like the troubled Sea when it cannot rest: There is no Peace, saith my God, to the Wicked.*" *Isaiah*, lvii. 20, 21.

